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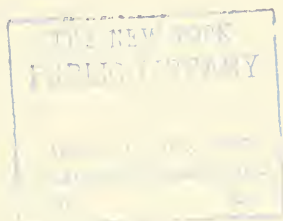














Wm. H. H. H.

# DOWN HILL AND UP HILL

BY

REV. J. G. ANDERSON



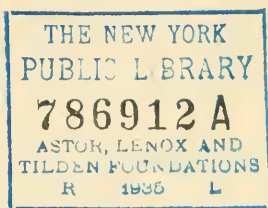
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## PREFACE.

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THE commendation of the public on my first book has caused me to write this one. Nearly 4,500 of "Valuable Ideals" have been sold, and many expressions of appreciation have been received. In view of the fact that the road of time is down hill and up hill, and as all travel on that road, is why I have written under that name. It goes forth on its mission doubtless with some defects, but with the earnest prayer and desire that it may assist those who are struggling to go up hill to that fair city that is set on an hill, and to keep others from going down hill till they land in the regions of everlasting gloom.

REV. J. G. ANDERSON.



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## INTRODUCTION.

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*The undersigned has intimately known the author of this volume, the Rev. J. G. Anderson, for many years. It can truthfully be said, not only by me but by hundreds of others who have been thus closely associated with him, that a more conscientious, upright, Christian gentleman, faithful to his God, and to his fellow men would be hard to find. The gospel he preaches is from God's word and has to it the "old-time religion" ring. Worthy characters such as he are always gladly heard and appreciated by appreciative, truth-loving people.*

*The men and women are innumerable, who delight in reading a book from the pen of such an unblemished character. I have examined only about half of the manuscript composing this book, but knowing the man, and even the trend of his mind, I am sure that I am safe in saying that all who are fortunate enough to procure and read the same, will be benefited very much, rather than injured. Without any effort at display, the author has in an honest, unpretentious way, stated the truth as believed, lived and preached, throughout his Christian and ministerial life.*

*We are living in the midst of "Higher Criticism," professed theologians with infidel scissors are clipping out the book of Genesis, and in fact the whole of the*

## INTRODUCTION

*five books of Moses are being terribly mutilated. Jonah and all the other prophets, great and small, are partly slipped or thrown out altogether. No such thing ever known, they positively assert, as a miracle in Old or New Testament times. Christ was not conceived by the power of the Holy Ghost, never did work a miracle, did not arise bodily from the tomb, etc. As Mr. Spurgeon said, they have whittled the gospel down until there is "not enough of it left to make soup for a sick grasshopper." While I am urging everybody to read Brother Anderson's book full of the old-time Biblical thought and none of the new, tinctured with infidelity, I also want every investigating mind to read the eight volumes of Prof. John Urguhart, known as the "New Bible Guide." He positively demolishes every argument of the "higher" critics in a plain matter-of-fact way, from a scientific, geographical, geological, chronological, historical and Biblical standpoint. I am not digressing too far I think to recommend this great work of Urguhart's, which has been so helpful to so many honest readers. My concluding words are, don't fail to carefully read this production from the pen of our mutual friend, go to hear him preach, help him in every conceivable way in his labors of love, for no man in the same space of time has traveled more miles, goes into more homes, with his smiles and words of Christian cheer, distributed more good religious books, or preached more gospel sermons than has the Rev. James Gates Anderson.*

J. D. LEWIS,  
Pastor First Cumberland Presbyterian Church,  
Birmingham, Ala.

# DOWN HILL AND UP HILL

## CHAPTER I.

### GOING DOWN HILL.

And men will praise thee when thou doest well to thyself.  
Psalms 49: 19.

SOMEBODY has truthfully said that as far as this world is concerned there is nothing that succeeds like success. The world praises and patronizes the man who succeeds and scorns the man who fails. All men, or nearly all men, will speak well of the man who is successful, and the same man in adversity, like the pig fast between the rails, will be bitten by every hog in the gang. A long time ago there was a newspaper that found its way into the home of the writer of this book. I do not remember the name of the paper or where it was published. I think it came from New York City. It contained an illustrated article headed, "GOING DOWN HILL." I read the article, and was very much impressed with the deep moral that it contained; so much so that we think the world can't well afford to try to get along without it being reproduced. We are like the lady who had a churn of cream, and the mouse got into it. She took the mouse by the tail and stripped off the cream, remarking that the cream was

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too valuable to lose. The moral in the newspaper article of forty years ago or more is too good to lose, and we now for the first time will proceed to write it up and bring it before the public.

In a certain city or village there was a man who was a shoemaker by trade, and his wife was a dressmaker. They were an honest, industrious couple, and while in prosperity commanded the respect and patronage of the entire community. But, as it often happens in this world, during the winter months affliction came to the home, and for several months he was unable to work, while expenses in the form of doctors' bills, etc., accumulated. Finally the man recovered from his afflictions and was able to work again.

One morning several gentlemen, royally dressed, wearing plug hats, as though they belonged to either the priest or Levite tribe, happened to meet on the corner of the street, and they stopped for a few minutes' conversation. One of them had a pair of shoes under his arm. He had started to the shoeshop to have them mended. One of the number said, in rather an excited tone,

"Have you all heard the news?"

"No, no," was exclaimed by all in the company. "What is it? Do tell us at once."

"Our shoemaker around here on the corner is *going down hill*."

"Ah, indeed!"

"I do wonder!"

They discussed the matter with much interest for a few moments, and when ready to separate the one with the shoes under his arm remarked:

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"Well, I had started down there to have these shoes mended, but since learning that he is going down hill I will go to the other shop," and they parted, some going in one direction and some in another.

A few minutes later two ladies met, one of them with a dress pattern under her arm. She had started to have the shoemaker's wife make her a dress. They stopped and talked as only women can talk about the shoemaker and wife going down hill. Finally, the one with the dress pattern remarked:

"I had started there to have his wife make up this dress pattern, but if he is going down hill I'll not go there, no, never," and she turned and went to another shop.

The honest shoemaker and his wife sat wondering in sorrow why their former customers did not come. The only sin they had committed was that they had been afflicted, and were going down hill. Bills were presented that they were unable to pay, and they wondered in sorrow as to what they would do.

"Why have our customers all left us?"

While thus wondering as to what they could do an old man of the good Samaritan type came into the shop, and after the usual compliments, said:

"Well, my friend, how is the world using you, anyway?"

"Oh, bad enough," was his reply.

"How much money will it take for you to pay all your debts, and make some additional improvement on your shop, and how long would it be before you could pay it back?"

"Well, with my usual run of customers I could pay

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it back in a short time, but my customers have all left me, and what I am to do I cannot tell."

"All right, here is the money," handing it to him. "You take this money and pay all your debts, and make all necessary improvements on your shop, and see if your custom will not return."

The man departed, and the shoemaker hurried out and paid all his debts and brought back a carpenter to make the necessary improvements on his shop, which was neatly done in a short space of time.

The same men who had met a short time before met again and rehearsed the matter over again.

"That shoemaker we thought was going down hill, but he is going up hill now. He has paid all his debts, and just look at the improvement that he is making on his shop. He is sure going up hill now," and the man who went to the other shop because he was going down hill, said he was going back there to have his work done, and they all said they would patronize him and get as many others to as possible.

"Any man who can go up hill after having the affliction he has had ought to be patronized," and each went their way praising the man who was going up hill.

The two ladies met again and the one who had the dress pattern said:

"I am sure going back there from now on to have my work done. They are sure going up hill, and justly deserve the patronage of this whole community."

In a short time the shoeshop and dressmaker's shop

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were crowded with appreciative customers, and soon enough money had been taken in, to pay the loan from the man who had been a friend in need, and who, when sent for, came over to the shop, and the shoemaker, with a smiling face, handed him his money with legal interest. As the man received the money he remarked:

"I have tested a principle in human nature that I have long been noticing: that when a man is going down hill everybody, or nearly everybody, gives him a kick, and says, 'Go, you are not much account anyhow.' While the man who is going up hill is praised by all and patronized by all, or nearly all."

As the old man picked up his hat to return home, he remarked to the shoemaker:

"When you find yourself on the down-grade again, let me know, and I will start you up again."

In the above is manifested the spirit of the world and the spirit of Christ. The spirit of the world is to praise and patronize the man who is making a success. The world says to the one with gay clothing, sit thou here in a good place, and to the poor man, stand thou here or sit under my footstool. James 2: 3. "The poor is hated of his own brother, but the rich hath many friends." Prov. 14: 20.

It is a demonstrated principle in unregenerated human nature to despise the poor and honor the rich. When a man for any reason is known to be in adversity, his friends are few. The world seldom stops to investigate the cause of adversity, whether legitimate or illegitimate. Is his adversity a fact? If it is, they

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pass him by. If he has succeeded, they bow to him and admire him without investigation.

Once upon a time it was reported that a certain man had procured twenty thousand dollars on a patent that he had invented. Some one suggested in the presence of the writer that he ought to be met at the depot with a procession of honor. Suppose that in some honest effort to benefit his race he had lost his money, and returned with his coat or watch pawned for railroad fare, where would have been the suggestion to meet him. He is going down hill. We will meet the man who is going up hill.

When man in the Garden of Eden ate the forbidden fruit he commenced going down hill. The road that he travels is broad, and large companies are going together. "Enter ye in at the strait gate; for wide is the gate and broad is the way that leadeth to destruction, and many there be which go in thereat." Matt. 7: 13. While the human race is on the down hill road, the world looks on and says, "Go, go on." The devil says, "Go on, you are headed for my territory." While on this downward way, and we begin to realize our lost condition, Christ the Savior of men who are going down to darkness, says to us, "Come unto me all ye that labor and are heavy laden, and I will give you rest. Take my yoke upon you and learn of me, for I am meek and lowly in heart, and ye shall find rest for your souls. For my yoke is easy and my burden is light." Matt. 11: 28, 29, 30. In the hour of distress Christ comes to us and tenders his help. Reader, will you receive the help that he alone can give? Suppose the man in the first part of this story had

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declined to have accepted the help that was offered. He would have spent his days in poverty on the down hill road; but by accepting the help that was offered he was enabled to go up hill. In consequence of sin the human race is going down hill, and if permitted to continue will land in everlasting bankruptcy. Christ, like the good Samaritan of old, comes with the oil and wine, and is ready to give us all the help we need.

When we look out over this sin-cursed world we see many of our race on the down hill pull. They need help and they need it quickly. Reader, let me ask you—are you in trouble? It may be that in the secret recesses of your heart there is a trouble that you and God only know. Where can you find the relief? By accepting the help that Christ is willing and ready to give. In our weakness we are prone to lean upon an arm of flesh instead of leaning alone upon God. Many of us perhaps realize that we need our environments changed, but have not learned the secret of how it is done. The one thing that will lead us up hill is to be right ourselves. Every difficult problem can be settled by first realizing that I am right. Right never fails to win. Daniel was right, and he came out of the lion's den unhurt. The three Hebrew children were right, and they came out of the burning fiery furnace without the smell of fire upon their garments. Take the hand of Christ as he offers it to you and let him lead you into green pastures of living waters, where the soul's desire can be satisfied. From the Garden of Eden the human race has been going down hill. But from Mt. Calvary, through the atoning blood of Christ, the race can go up hill till

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they reach the mount of God. The ending depends upon making the right start, and that place is the cross of Calvary. If we undertake to climb from any other point we will fail along the way. But if we start from Mt. Calvary we will end in the Paradise of God, at the head of the river of the water of life that flows from the throne of God. When the earthly scene has ended, Reader, may you and I be among those upon the top of the everlasting hills, realizing

“That when I was sinking down, sinking down,  
Christ laid aside his crown for my soul.”

He came to this sin-cursed world to seek and to save that which was lost. Luke 19: 10.

If we desire to imitate the example of Christ we should not be found praising the rich and gay in this world, but we should be found condescending to men of low estate. Rom. 12: 16. By condescending to men of low estate we can bear one another's burdens and so fulfill the law of Christ. Gal. 6: 2. The law of Christ is the law of humanity. We can go uphill by helping those who are going down hill. “He that humbleth himself shall be exalted and he that exalteth himself shall be abased.” Matt. 23: 12.

We believe that it should be the aim and purpose of every human being to do all the good possible in this world. Lift as many burdens as possible. Produce all the joy possible. Shine the light of sympathy into as many lives as possible. When we look out over this world we behold a great multitude that needs our help. A kind word, a kind act, a look of

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sympathy. Reader, are you looking for an opportunity to find what you can do? The shoemaker was found by the man who was looking for him. We are commanded to seek that we may find. Not only to find a blessing for ourselves, but to find that we can be a blessing to some one else. The way to realize great blessings for ourselves is by making a sacrifice to bless others. While happiness is something we all desire, we should not seek it for its own sake. Happiness and honor sought is seldom if ever attained. Happiness comes as a result of seeking to make others happy. Honor comes as the result of honoring God, and our fellow men. "I will honor him that honors me." "In honor preferring one another." Rom. 12: 10. The leading principle in the life of Christ was that he did not seek his own will, but the will of him that sent him; and his Father's will was that he should give gifts to men. And if we desire to imitate his example, let us proceed to act upon the principle that it is more blessed to give than to receive. Acts 20: 35. In Luke 6: 38, we are told, "Give, and it shall be given you, good measure, pressed down and running over will men give unto your bosom; for with the same measure that ye mete withal, shall it be measured to you again." What we measure to others will come back to us. What we give we will receive. "Whatsoever a man soweth that shall he also reap." Gal. 6: 7. If we give a blessing we receive a blessing; if we give a curse we receive a curse.

OPPORTUNITY.—As we have therefore opportunity, let us do good unto all men especially unto them who are of the household of faith. Gal. 6: 10. This is a

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world of opportunity. It is not necessary for anyone to be idle. Something for everybody to do. Kind words are to be spoken, the hungry are to be fed, the naked are to be clothed, the sick and those in prison are to be visited, if we expect to stand at the last day among those to whom it will be said, "Come ye blessed of my Father, inherit the kingdom prepared for you before the foundation of the world." Matt. 25: 34. Those and those only who have done something for the least of Christ's disciples will stand in that great company. While those who have done nothing will stand on the left hand and hear the awful denunciation, "Depart, for I never knew you." Those who go out looking for those who are going down hill will be the ones who will ascend to the highest heights of joy in the beautiful city of God, to walk the golden streets and play upon golden harps the songs of redemption through a never-ending eternity. The highest joy we have ever imagined will be to realize in that bright city that we helped some one that was going down hill.

Go and see who you can find  
    Needing your help to-day,  
And with a willing mind  
    Lead them in the upward way.

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## CHAPTER II.

### THE UNRULY MEMBER.

But the tongue can no man tame; it is an unruly evil, full of deadly poison. St. James 3: 8.

THE beasts of the forest and the fowls of the air, although wild in their nature, have been tamed by man, but the human tongue no man can tame. It is beyond the power of man to tame it, but not beyond the power of God. But with God all things are possible. Matt. 19: 26. Some wonderful things have happened as the result of the tongue being untamed. Before proceeding to discuss the evils of the wrong use of the tongue, we will take the liberty to say that it is an essential member of man's body, who is fearfully and wonderfully made. Psalms 139: 14. Without the use of the tongue man would be powerless to perform many things that are required of him. With the tongue we can speak the truth and sing the praises of God. We think that perhaps the tongue holds the highest office of any member of the human body. The possibilities of the tongue are very great, either for good or evil. When the tongue is tamed by him who created it, it is the instrument for great good. When untamed, it is an instrument for great evil. Therefore, to have the tongue tamed is a matter of vital importance to ourselves and those with whom we associate. More mischief has been done, more unholy fires have been kindled by an improper use of

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the tongue than any other one thing that can be mentioned. In view of this fact we cannot be too careful to make every possible sacrifice to have the tongue tamed. How can it be tamed? Not by man, for the text declares that no man can tame it. There are many things man cannot do that God can do. Every man that has ever tried it has demonstrated the truth under consideration. Did you ever try by your own skill or reason to tame the tongue of an angry man or woman? We have an account of the fact that the great and reverend Charles H. Spurgeon once tried his skill to stop an old woman's tongue from wagging like a lamb's tail when sucking, and he with all his wisdom failed because she refused to take his prescribed remedy. It is said of Spurgeon that he dressed plainly and to suit his own comfort and convenience. An old lady who was a member of his church, and like many of the good sisters of the present day, talked about the style of her pastor's dress. His coat tail was too long to suit her fancy. She went so far as to tell him to his face that his coat was too long, and he said, "Well, my dear sister, you take the shears and trim it to your own fancy." He stood like a sheep dumb before his shearer while the work was done. When she was through he said to her, "Now, my dear sister, I really think you need a little trimming. Will you let me shear you?" She consented before understanding what he really meant, and he said, "Poke out your tongue, please." In consequence of her failing to accept the proposition he failed to tame her tongue.

All along down the line of human history men

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have failed. While men have failed and men and women's tongues have continued to clatter, there is a power that can tame the tongue. The tongue is like a wheel that is turned by waterpower. It goes around in the right or wrong way according to the fountain that is moving it. "Out of the abundance of the heart the mouth speaketh." Matt. 12:34. The reason that men cannot tame the tongue is because they cannot make men's hearts right. That work belongs to God and God alone. When the heart is corrupt the tongue will speak corrupt things, and when the heart is right the tongue will speak right things. You will remember that Jesus said, "A corrupt tree cannot bring forth good fruit, neither can a good tree bring forth evil fruit." Matt. 7; 18. The stream is the same nature of the fountain. "By thy words thou shalt be judged." Matt. 12: 37. We will be judged by our words because our words are an expression of the heart. When we hear men using blasphemy and vulgarity, we are naturally impressed with the fact that the profanity and vulgarity is in the heart, else it would not be spoken by the tongue. When the tongue is put into motion by the fountain and power of iniquity it is perhaps the greatest instrument in all the world for the accomplishment of evil; but when actuated by the right spirit it is doubtless the greatest instrument for good that we possess.

It is said that once a certain nobleman commanded his servant to go out and procure the best thing that could be found on the market and place it on the table. The servant with an obedient step went out and brought back a lot of tongues and prepared them for

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dinner. The next day he commanded the servant to go out and procure the worst thing the market contained, and he returned with another lot of tongues and placed them upon the table in an unprepared state, demonstrating the fact the tongue is the best and the worst according to the way it is prepared for use. The tongue untamed writes many words that the hand cannot obliterate. We naturally suppose, judging from an experimental standpoint, that we have made more mistakes and produced more confusion by allowing our tongues to run without the proper motive power behind them than from any other one source. Perhaps nearly all the confusion that arises, from the children on the playground at school to the great wars between nations, is the improper use of the tongue speaking the wrong thing at the wrong time and in the wrong way. Reader, were you ever in a difficulty on the playground at school? If you say yes, I will next ask you what caused it. Your answer will be, somebody said something I did not like; somebody told a falsehood. Did you ever see or know of a difficulty among neighbors? Yes. What was the cause? The wrong use of somebody's tongue. Men whose tongues are set on the fire of hell are the ones who stir up strife and cause war between nations.

If all the evil that has been produced by the wrong use of the tongue could be fully realized it would cause many of our race to blush with shame and cry for mercy. What is God's law with regard to the use of the tongue? "Speak evil of no man," is the language of inspiration and the best rule in the universe by which the tongue should be governed.

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We once heard of an old Christian lady who had never been heard to speak an unkind word about anything or any person. Some young people conceived the idea that they would ask her what she had to say about the devil, thinking, perhaps, that she would surely say something bad about such a character as he is. To their great surprise her answer was that if we would all attend to our business as closely as he does to his we would accomplish more than many of us do. A very wise answer and one that we ought to ponder well. Are we attending to our business, or are we letting our tongues meddle in somebody's else business? is the question for us all to consider.

The disease is fatal if not cured. Among the many diseases that humanity is heir to, the Giver of every good and perfect gift has provided a remedy. Man, assisted by the power of God, and with the means he has provided, can cure a great many diseases. The disease of leprosy was beyond the power of human skill and is a type of sin, but Christ could cure the leper; and the same Christ can cure the desire to use the tongue in the wrong way. Are you willing to place yourself under his care? He has never lost a case where the patient implicitly trusted him. Let the fountain be made pure and the stream will be pure. Let the heart be made right and the tongue will talk right. The heart wrong and the tongue will talk wrong. IDLE WORDS.—We are to account for them.

Once upon a time we attended where the people had assembled to hear a graphophone. The manager made a proposition that if any one would talk in the ear of the instrument that the instrument would talk it back

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to the crowd. We tried it and found it true. Will what we talk to and about others be talked back to us? The evidence seems to run that way. "With what measure ye mete it shall be measured to you again." Luke 6: 38. Are our words like the echo from the opposite bank of the river, going to come back to us, and will they be as gratifying as when they went from our unhallowed tongues? Surely they will not if our tongues are not tamed by the grace of God.

A good rule by which to be governed: If we cannot truthfully speak well of a person refrain from speaking at all. There are but few people who are not possessed with some good qualities. Speak of the good and leave off the bad. Children we believe are sometimes disheartened and discouraged because their parents are quick to scold for the wrong and never praise them for doing right. Kind words are an inspiration to any life, be it man, woman or child. In the great battle of life kind and encouraging words are more helpful than the fife and drum to a marching army. In the natural world there are days when the dark clouds hover over us, and we long to see the sunshine and hear the music and songs of the birds in the air. In our financial days many of them with some of us have been very dark. New York had its Black Friday, and every depositor rushed to the bank and demanded his money. Every nation, every city, and every individual have had their black days.

We remember one day when the financial horizon was dark and lowering, something happened that day

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we do not wish to forget. We met a man who had been successful in business and he spoke words of encouragement. He said, "You will succeed." All along the road of adversity that man's cheering words have been an inspiration, whether we ever succeed or not. We want to be like the Dutchman who was hired to see how many miles he could walk in one day. He walked till they cried out, "The sun is down." And then he fell his full length forward and made his mark with his staff. Such is our purpose by the grace of God. There are many all over this land and country who are hungering for a kind word—a word of encouragement. When the brave fireman was fighting the flames to save some one in a burning building, some one cried out, "Give him a cheer." They cheered and the one in danger was saved. Brothers, let's you and I go out with words of cheer for those who are about to faint in the great struggle for liberty, and life. Words of cheer are so cheap we can all afford them. For the want of a word of cheer many are falling by the wayside.

A TOUCHING STORY.—In the great city of Baltimore, Md., there was an iron ladder reaching from the ground to the top of a tall building. On the top of the building some carpenters were at work making a noise with hammer and saws. They had climbed the ladder to a point where they were useful. At the foot of the ladder a little child was innocently playing, and a short distance from the ladder there was a man who had never climbed the ladder himself, and whose business it was to keep others from climbing. The

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little child heard the sound of the carpenter's hammer and in its childish heart said, "I want to go up there where them men are at work," and fearless of all danger commenced climbing step by step. When half way up the ladder the man cried out, "My Lord, and my God, look yonder at that child. He is going to fall." He said the wrong thing at the wrong time. His doleful words unnerved the poor child and stopped its progress upward. There it was swinging and almost ready to turn loose. Oh, how many have perished in consequence of the wrong word at the wrong time! The wrong use of the unruly member, the tongue. While the child was swinging almost ready to turn loose the sensible carpenter on top of the building looked down and saw the predicament of the child, and with a cheery tone said, "Son, there is no danger. Come up higher," and the child renewed its efforts and climbed safely to the top of the building.

In conclusion, we ask where are you and what are you saying to the multitude around you? Are you saying to the struggling, Ah, you can't make it, or are you saying, Come up higher? We are all speaking good or bad things with our tongues, and as we speak to others it will be spoken to us. If we speak discouraging words of cursing and blasphemy, the Judge of the quick and the dead will speak to us and say, Depart ye workers of iniquity, for I never knew you; but if we speak from the fountain of a heart made clean by the blood of Christ, to us it will be spoken, Come and receive a crown of everlasting life and dwell forever with him who spake as never man spake, and who is abundantly able to cause you and

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I to speak right words while on the road of time and a tongue of immortality with which to praise him through eternity.

“Praise God from whom all blessings flow,  
Praise him all creatures here below,  
Praise him above ye heavenly host,  
Praise Father, Son, and Holy Ghost.”

### CHAPTER III

#### EGOTISM

Be not wise in thine own eyes. Prov. 3: 7.

Let no man deceive himself. If any man among you seemeth to be wise in this world let him become a fool that he may be wise. 1 Corinthians 3: 18.

As we attempt to discuss the subject of egotism we want to be certain that we are clear of its unhalloed influence before we proceed. There are many things that get in the way that have a tendency to hinder the progress of humanity in the right direction. Among the many hindrances that might be pointed out, we believe that a spirit of egotism is one of the greatest. Solomon must have had a great deal of observation on the subject. He is the author of a great many strong and beautiful expressions, warning us all against its evil influence. “Be not wise in thine own eyes,” comes to us by the power of inspiration, and brings a very practical and important lesson. When a man becomes wise in his own eyes he is perhaps the only man in all the world that realizes that he is wise. It seems from the obser-

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vation that we have had on the subject that those around us view us in a different light from the way we view ourselves. When we are wise in our own eyes, those with whom we are associated know we are very unwise. When we become fools in our own estimation we appear wise to others, and not only appear wise but are wise. Hence the admonition to become fools that we may be wise.

It is something to be desired to be possessed with true wisdom. Solomon all through the Book of Proverbs has much to say about the importance of wisdom. In all ages of the world's history it has been necessary for men and women to study to be wise in a true sense. How we may attain to the highest heights of wisdom is a theme that should command our earnest attention. Over what line can the desired end be reached, is the subject before us. We never can reach the desired point by violating a positive command that has been given to us by him who is the Author of all wisdom. The command is "Be not wise in thine own eyes." We see in many cities and places of business high preservatory tanks for the purpose of supplying the city and places of business with pure water. The reservoir is supplied by means of pipes connected with the fountain. When the pipes become obstructed the reservoir fails to receive the necessary supply and a water famine is the result. God, (we speak with reverence), is the fountain of all wisdom and man is supposed to be a reservoir to receive from the fountain the water of life and dispense it among those with whom he associates. Man is destitute of any true wisdom except as he receives

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it from the Fountain of all wisdom, who is God; and he has ordained the means by which men are to be wise. One of the greatest obstructions that gets between man, the reservoir, and God, the fountain, is egotism, or that quality of knowledge that is centered in self; that is puffed up and fails to edify. 1 Cor. 8: 1. "For if a man think himself to be something when he is nothing, he deceiveth himself." Gal. 6: 3. It is a very great mistake for any man to become possessed with the idea that he is something, when the very fact that he believes he is something causes him to be nothing in the estimation of all sensible people. When any person undertakes to demonstrate the fact that he is wise above his fellows, it always rebounds upon him in a way that is not enjoyable. A great many in the different callings of life, in consequence of the reptile of egotism, have had to blush with shame as the legitimate result. Egotism, like the rat hole in many reservoirs, has caused the true wisdom to run out, leaving nothing but empty vanity, that is more of a curse than a blessing. It has made an effort to destroy the usefulness of people from the lowest to the highest walks in life—from the child in the schoolroom to the king upon his throne. The spirit of egotism never fails to make an unfavorable impression upon all who come in contact with it. Its existence is very susceptible. Of all classes of humanity, we believe it to be the most important that ministers of the gospel should be destitute of the spirit of egotism; but, unfortunately, they sometimes become afflicted with the awful malady.

Several interesting stories have come to us as to

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what happened in the lives of some young ministers which we will try to relate.

A young minister had been in the habit of visiting a certain home, and while there his main business was to impress the family with the depth of his superior knowledge. One day he rode up and alighted from his horse, and the landlord sent a colored boy out to the barn to assist him about caring for his horse. The colored boy had been hearing the man and his wife talking about the young preacher, but did not fully understand the meaning of their conversation. Out near the barn door the colored boy looked into the preacher's face and propounded the following question, "Mister, has oo got well?"

The preacher, with an air of dignity says, "What do you mean, nigger? I haven't been sick."

The boy remarked, "Well, I heard old Master and old Mistiss both say that you had a bad case of the big head."

The boy thought the big head was some physical disease. We believe it is worse than any physical disease. It is a disease of mind and soul that is decidedly worse than the disease of the body. We are indebted to Rev. Charles Lane, of Georgia, for the following story which we heard him relate before the Chautauqua at Jackson, Tennessee, in the year 1905 or '6. After he had narrated several very laughable incidents that had happened, he suddenly said, "Well, I can afford to talk about the preachers for I am a preacher myself, and the story runs thus:

"A preacher stood before his congregation one day and preached perhaps to the best of his ability. Dur-

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ing the discourse a lady in the congregation wept and cried, and after the service the preacher went home with one of the brethren for dinner. While seated around the table the preacher propounded the following question in a solemn tone, 'Where does that dear sister live that was so much impressed with my sermon to-day?'

"The landlord, pointing to a little cabin across the field, said, 'She lives over there.'

" 'Well,' remarked the preacher, 'I want to go over there and talk with her.'

"After dinner the two men walked over to the humble cabin across the way and Brother So-and-So was introduced to Sister So-and-So. After the usual compliment, the preacher remarked, 'My dear sister, will you be so kind as to tell me what particular point in the discourse to-day caused you to weep?'

"The sister at once proceeded to tell him by saying, 'Brother, you see all these fields around here? My dear husband in his lifetime cleared them with his own hands. He built this little cabin that me and these children live in, and before he died he bought us a little donkey. There he stands now, and your voice to-day was so much like the bray of that donkey, and it so much reminded me of the dear one that gave him to us, I could not keep from crying.' "

It does not pay to seek compliments. When a man is out seeking compliments they generally receive that that produces humiliation. "Let another man praise thee and not thine own mouth. A stranger and not thine own lips." Prov. 27: 2.

True wisdom and merit never fail to be found out

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and complimented. If we study to be wise and useful those around us will find it out, and we need not give ourselves any concern as to what others think about us. Our real selves, what we are at heart, others will realize. One main part of our business should be to make others happy. Egotism has never been known to make any one happy except the ones that possess it, and it is a very spurious article of happiness—a quality not to be desired, something imaginary, not real—a bubble that is easily broken by every passing breeze. We are commanded not “to think of ourselves more highly than we ought to think, but to think soberly according as God hath dealt to every man the measure of faith.” Rom. 12: 3. We are to think as we ought to think, soberly according to our ability. We should compare our wisdom and knowledge with the wisdom of him who knows all things. How little we absolutely know. The wisest people in the world have only learned enough to know that comparatively they know nothing. Beyond the limited circle of our vision, oh, how little we know! We are taught that “we cannot add one cubit to our stature or cause one hair to change its color.” Matt. 6: 27.

With these plain facts before us, why should the spirit of poor mortals like ourselves feel that we are something when we are nothing? While we realize our own weakness and ignorance we are in a condition to be taught, but while egotism possesses us we are not in a condition to be taught. The sober, thinking persons are the ones who make advancement in all the paths of useful knowledge, while those who are puffed up with egotism are left behind in the race to reach

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the prize. I will naturally conclude that all rational young people desire to make a success along the road of time, and in order to succeed some things are to be obtained and other things to be avoided. One thing to be obtained is a correct knowledge of ourselves and our possibilities. The Psalmist propounded an important question when he made the inquiry, "What is man that thou art mindful of him, or the son of man that thou visitest him?" Psalms 8: 4. While man was created in the image of God, and made capable of great possibilities, they can only be attained by realizing that all wisdom and strength comes from God, and that of ourselves we are nothing and less than nothing.

HOW TO OBTAIN TRUE WISDOM.—In the preceding thoughts I have tried to impress the mind of the reader with the importance and utility of true wisdom. Where and how to find it is an important item. "If any of you lack wisdom, let him ask of God, who giveth to all men liberally and upbraideth not, and it shall be given him." James 1: 5. God has promised to give wisdom if we will ask him. Do we ask, and do we ask aright? "We ask and receive not because we ask amiss." James 4: 3. The receiving depends upon asking in the right way, and for the right purpose. If we ask for wisdom in order that we may appear wise in our own estimation, it is asking amiss, but if we ask for wisdom that we may glorify God and be a blessing to our fellowmen, it is asking aright, and the promise is we shall receive it. We are assured that he will give to all men liberally and upbraid not. It is a wonderful blessing that

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all men can call upon God for that wisdom that is so essential to enable us to make a successful journey through this world to the Paradise of God. Many mistakes are being made as to how the true wisdom can be obtained. Many are attempting to drink far down the stream from the fountain, instead of drinking at the great Fountain of all wisdom, which is God. Though we may be able to measure the distance to the stars and call them by their names, though we may roam through the fields of science and literature and appear wise to the world around us and have not charity, love, we are nothing. I Cor. 3: 2.

Once I read an interesting account of a man, who by means of the telescope viewed the mighty orbs of nature, measured the distance to the stars and called them by their names, but with all his great wisdom he failed to discover the River of God's Pleasure. Another man who was poor and considered to be an ignorant slave, knew nothing of the arts and sciences, but through faith in the only begotten Son of God he discovered the River of God's Pleasure. Which of the two was truly wise, the philosopher or the slave? All are ready to answer and say, the slave. Reader, if you fail to know God you fail to know the one thing that men ought to know and can know for the asking in the right way. Let us strive daily to drink from the pure fountain of that wisdom that will make us wise unto salvation.

Egotism will send us down hill in the estimation of God and all good people until the soul will land in the regions of outer darkness, where there is weeping, wailing and gnashing of teeth. True wisdom

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will march up hill along the right way led by the divine hand until we reach the eternal hills in the midst of the Paradise of God, where there is no sorrow, tears or crying, to walk with the redeemed through eternity's golden day.

May you and I ascend the hill  
That leads to joys above,  
By being submissive to the will  
Of him who's name is Love.

## CHAPTER IV

### ADAPTABILITY

Whatsoever thy hand findeth to do, do it with thy might.  
Prov. 9: 10.

IN the Book of Revelation and in the book of nature, man is admonished to do something. This is a world where much work is needed. The very construction of the human body is a demonstration of the fact that it was the design of the Creator that man should find something to do. As we look out upon the world we behold a world of opportunities. We can go in any direction and find something that needs to be done, and when we find it the admonition is, "do it with thy might." Do it with earnestness and vim. Do it like it was worth doing. "Be not slothful in business." Rom. 12: 11. Act upon the principle that anything that is worth doing should be done well.

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In order to be successful in our work we should study to find what kind of work we are adapted to. Many failures have been reached by men and women trying to do that that they were not qualified to perform. There is much more profit and honor in doing a small thing well than to fail at something large. The success of every individual depends upon their first finding the place they are qualified to fill and then use all possible energy to fill it well. The little things in life are just as important as the big ones, and, if any difference, more so. It seems that the world delights to honor the ones who succeed on a large scale, while the ones who do with all their might the small things, are overlooked by the multitude. Every man and woman possessed with reasonable intelligence has a special calling in the line of some useful employment. Every man is not adapted to the same calling. Some men who are very intelligent about some things are almost idiotic about other things. It is said of Sir Isaac Newton that he was a man of great mental ability. He made discoveries in philosophy and science far beyond those who lived in his day. One day, after his mind had been deeply absorbed in studying the movement of the heavenly bodies, he told his servant to bring him a coal of fire for some purpose. The servant gathered up a handful of cold ashes and laid the coal of fire on the ashes and brought it to Sir Isaac, who, when seeing the simple act, remarked that he never would have thought of that. The great man was acting in his sphere and the servant boy in his. Both are necessary in order for the work to be done. If the ser-

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vant had tried to do the work of a great philosopher it would have been a great failure, and if the philosopher had tried to do the work of the servant it would also have been a great failure. The ball should always be in proportion to the size of the barrel. Men and women of small minds should be content to do small things, but do what they do with all their might. When we undertake to do something that we are not qualified to do it is like one man placing on the head of another his own hat. The hat will never fit right until the one who wears it places it there with his own hand. There is an individuality about every person in the world. No two are exactly alike. As we behold the great multitude of people in the world, and no two exactly alike, it impresses us with the great wisdom of the Creator whose variety of mind is so great as to enable him to furnish every one of his creatures a countenance distinct from all others. Such is the wonderful and sublime wisdom of him who created all things. As our features differ our work differs.

I want to impress you, dear reader, with what I believe, that there is a special work for us all to perform, and if we fail to perform it, it will never be done. As we look out over the world we behold many failures in all the occupations that men and women engage in, and when we investigate the secret of failure it is found to be in the fact that so many are working at that that they are not adapted to. There seems to be a growing disposition upon the part of parents to choose for their children the occupation that they want them to follow, and in the

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great majority of instances they make a mistake. Young people should be educated to think and choose for themselves the kind of business they wish to follow. By so doing they will be led to the right employment. Adaptability produces happiness, and the want of it produces misery and discontent. When any person is adapted to the work they are engaged in they get real enjoyment out of it, and when not adapted to it they become slothful and tired and full of discontent, and often the work is poorly done.

The law of love is the law that God has ordained by which all intelligent creatures are to be governed. First of all man should love God, and second, he should love his neighbor and companions in life, and third, he should love his business or employment. "Love is the fulfilling of the law." Rom. 13: 10. If we fail to love that with which we are connected we are out of harmony with the divine order. The principle of love should be the motive power that prompts every act of our being in all the relations of life, both small and great. To be found working at something that we do not love is like being in prison or chained to a dead body that gives out an offensive odor.

Observation seems to demonstrate the fact that there is more trouble in the world in consequence of a want of adaptability than from any other one item that can be mentioned. The court records will doubtless show that there are more applications for divorce among people who have been formerly married than at any time in the world's history. It is certainly a great curse, and there is a great cause connected

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with it. The question is propounded with emphasis and earnestness, What is the cause? The answer is at hand: A want of adaptability. The father and mother have an ideal with regard to the kind of character they want their son or daughter to marry, and they use all their influence in that direction. The father's and mother's ideal is realized while the son or daughter is made unhappy during life. I do not wish to be understood as wanting to encourage children to be disobedient to parents. By no means. But in choosing a companion for life, the child and not the parent is the one that should be pleased. Before entering into the sacred vow of matrimony, young people should study to know the disposition of the one they are selecting as a companion for life, and if their dispositions are not congenial, it will be decidedly better to remain apart. I certainly believe that the secret of so many divorces is in consequence of a want of the proper adaptation. Realizing as I do that I am the friend of the young people, and have great confidence in them, listen while I say to one and all, don't lock hands in matrimony until you know your dispositions run in the same channel. When two persons possessed with congenial dispositions are joined together, they will make a successful pull up hill, and when not adapted in disposition, it will be a down hill run—some times very rapid, and ending with the vehicle badly smashed to pieces, and contents scattered in every direction. Be willing to wear the harness that fits you the best. Don't try to make and mend watches with sledge hammers. Locomotives will not run on a track suitable for automobiles. Steamboats

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cannot travel on dry land. In all kinds of business and in all occupations there must be adaptability in order to attain success and happiness. Airships are not supposed to travel by horse power nor fowls to fly without wings. Fowls fly because they have wings made to fly with. Animals walk and run because they have the ability to do so.

There are two kinds of sins that are very common among the inhabitants of this world. One is the sin of omission. Doing, or rather not doing, what the little boy shot at. What was it the little boy shot at? The story says he shot at nothing and hit nothing. There seems to be a great many who are shooting at nothing, aiming at nothing, accomplishing nothing—some for one cause and some for another. Some do nothing on account of laziness. Others do nothing because they cannot do some great thing.

Others commit the sin of commission which is, as I understand, doing the wrong thing. Which of the two above named sins is the worst? I want to discuss that point a few moments. If any one will come forward and affirm that the sin of commission is greater in the eyes of Him who cannot look on sin with any degree of allowance, I will take the negative and without hearing the argument upon the part of the affirmative will proceed to argue the negative. By reading the 25th chapter of Matthew we find that on a certain occasion a certain number of talents were distributed among a certain number of individuals. One man received five, and by industry gained five more; another man received three, and did likewise; and the last man received one talent. He had

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a talent to do one thing but he failed to do it. Why did he fail? I don't know for certain. Several reasons can be brought forward, either of which is plausible. (1) It might have been pure, unadulterated laziness, or it might have been because he was mad, because he did not receive as many talents as the other fellows; consequently he decided to bury his talent and do nothing. If we are allowed to measure the sin by the punishment inflicted we will conclude that the sin of omission was as great or greater than the sin of commission. It is said that he was cast out into a place where there was weeping and gnashing of teeth. Matt. 25: 30. What was his sin? There is no account that he had broken any one of the Ten Commandments—only the fact that he failed to use properly that that had been committed to him. Omission by failing to use the one talent. There is as great reward for doing well the small things in life as doing the large ones. The rich men cast their gifts into the treasury. A certain poor widow cast in two mites. Mark 12: 42. The Lord said it was more than all that the rich had put in. The great majority of the human race is called to small things. Only one general is needed to command a great army. One pilot to guide the steamer up the dark current, while a score of deck hands are needed to handle the cargo; one teacher for every fifty in school. The principle that leads to greatness is first to be willing to do small things. Who are the men and women who are considered to be the authors of great achievements? They are the ones who were willing and contented to do the small things well, who were willing

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to work at that which they understood. Every person in the world needs daily some small act of kindness. When we are hungry we don't care so much about knowing the science of how corn and wheat grows, but we simply want plain bread baked on a plain fire in a plain vessel, and shaped by a plain hand. When we are thirsty we want a drink of cold water from a plain cup, and Jesus has said that he that gives a cup of cold water in my name shall not lose his reward. Matt. 10: 42. Small things done well is what our heavenly Father wants us to do, and what he has given us the capacity to do.

A few words to young preachers on the subject under consideration—adaptability. We have been told to study to show ourselves approved unto God, a workman that needeth not to be ashamed. 2 Tim. 2: 15. What is a correct understanding of the above quotation? I believe it means that ministers are to study and find out what kind of work they are adapted to, and when found, do it with their might. There seems to be a growing tendency upon the part of young preachers to want to go to the cities instead of working in the rural districts. The greatest opportunities for doing good are out in the country. Christ went out into the country and fed five thousand men, women and children with a few loaves and fishes. I will not oppose the idea that it is necessary to have preaching in the towns and cities. Most assuredly it is; but I believe it more important in the country, and will endeavor to bring forward a few reasons why it is. The best church material that can be found in the cities come out of the country. Peo-

ple are continually moving from the country to the cities. I want to ask, what would the churches in the cities be if it was not for the piety that comes to them as the result of emigration from the country? The great Mississippi River would run dry if its many tributaries were to cease to flow into it. If it was not for the good and faithful work done in the country doubtless the city churches would practically go out of business. The faithful man with one talent who is working in the Master's name among the working classes in the rural districts is doing more for the city churches in the future than the man in the city with five talents. If the above statement is not true let some one or all say so. Work where work is needed is the demand of the hour, and every minister of the gospel ought to be willing to work in the field he is best adapted to. Wear the shoe that fits the foot and the collar that fits the neck; the gloves that fit the hands and the coat that fits the back. In the end we all desire to hear it said to us, "Well done, thou good and faithful servant, thou hast been faithful over few things, enter thou into the joy of thy Lord." Matt. 25:23. About whom was the above language spoken? Those who had adapted their work according to their ability and worked at small things as well as at large things. When we are doing small things we are imitating the example of our Lord. He went into the homes of the poor. He washed the disciples' feet. He went about doing good to all classes of humanity. A failure upon our part to do things that we are capacitated to do will send us down hill until we descend beyond the re-

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gions of opportunity. To be willing to do the little things well, will lead us up hill to where we can enjoy the privilege of doing great things. Reader, may you and I be among those to whom it will be said as to Mary of old, "She hath done what she could."

Find what you can do,  
Then strive to do it well.  
Such is my wish for you,  
And such to you I tell.

## CHAPTER V.

### WABBLING ON THE GUDGEON.

Therefore, my beloved brethren, be ye steadfast, unmovable, always abounding in the work of the Lord; forasmuch as ye know that your labor is not in vain in the Lord. 1 Cor. 15: 58.

In a great many kinds of machinery it is necessary to have a large shaft in which is fixed an iron rod, called a gudgeon, and when the shaft wabbles on the gudgeon the machinery runs wild. It is very important that the shaft and gudgeon are properly placed one in the other, in order that no wobbling will take place. While it is important in machinery that the shaft should not wobble on the gudgeon, it is illustrative of a great fact in the lives of men and women. They should never allow themselves to wobble from the gudgeon of truth and righteousness. The admonition of the apostle in the text is to be steadfast and

unmovable. When we fail to be steadfast and unmovable we are regarded as wobbling on the gudgeon.

The men and women who have lived in the past and who live to-day and are a blessing to the world are those who in the hour of trial and temptation did not swerve from the right way. Among the many noble Bible characters that might be mentioned, Abraham stands before us very prominently. When the Lord told him to take his son, his only son, and travel three days' journey to Mt. Moriah and there lay his son upon the altar (Gen. 22: 2), Abraham did not falter. His faith did not wobble, because it was firmly fixed in God. He believed that God was able to fulfill his promise, and would do it. When he reached Mt. Moriah he prepared the altar and laid his son upon it, and drew the knife to perform the act, when God told him to stay his hand. By his steadfast faith Abraham has shown that under what might be considered an extraordinary circumstance it was profitable to him not to wobble.

According to the observation and experience I have had on the subject, I am most thoroughly convinced that every man's and woman's success depends very largely on the fact of not wobbling away from the right and to the wrong in order to be on the popular side of many questions. There seems to be a strong disposition in the human mind to want to be with the big crowd and in harmony with the fashions of the times, without stopping to investigate whether it is right or wrong. The old adage of long ago, that we had as well be out of the world as out of the fashion, has impressed itself upon a great many

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people. The majority is not always right. The majority said to Daniel, You must not open your windows and pray any more to your God. If you do you must go into the lions' den. Daniel did not wobble on the gudgeon. He just kept on praying as formerly. The penalty was inflicted without harm to one hair upon his head. The three Hebrew children might be mentioned among those who would not wobble on the gudgeon, and came out victorious. Those characters that are firm and steadfast in their convictions of right, and will stick to it under all kinds of circumstances, are the ones that command the respect of both God and man.

Along the line of human history many examples of wobbling on the gudgeon can be seen in all the walks of life. Among Bible characters I have mentioned Abraham, Daniel and the three Hebrew children, who did not wobble on the gudgeon. Perhaps it will be in order to mention the names of some who did wobble from the right, and note the result. The Apostle Peter was a steadfast friend of our Lord, and declared boldly that though all the world denied him he would not (Matt. 26: 33); but, notwithstanding his strong declaration, when the little maid accused him of being one of the disciples of Jesus he wobbled and denied his Lord. Matt. 26: 70. It is very easy for human nature when left to itself to wobble on the gudgeon. Many of us, like Peter, feel that we are strong and will not do many things that are known to be wrong; but when the influence comes against us we, like Peter, wobble and deny our Lord. While in Peter's case it did not cost him his eternal

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salvation, it did cost him tears and bitter regrets. Every time any one wabbles from the truth the penalty has to be paid.

In the days of the apostles there was a man whose name was Ananias, and Sapphira his wife (Acts 5: 1), who sold a possession and lied about the money they received; lied not only to men but to the Holy Ghost. Acts 5: 3. The result was that in a short time both were carried out dead. At a very critical time they wobbled on the gudgeon, and the result was death. It is exceedingly dangerous to wobble from the right and to the wrong, for the hope of gain or otherwise. In the preparation of machinery it is necessary that the shaft and gudgeon be firmly placed together, illustrative of the fact that we are a shaft and truth is the gudgeon, and in order that we do not wobble, the truth should be firmly placed within us by the hand of him who doeth all things well. Some time the shaft wobbles because an unskilled workman did not place the shaft and gudgeon together. Many wrecks in machinery have been caused for the want of having the proper workman to place the parts together. When man by his skill and ingenuity undertakes to place the gudgeon of truth in the minds and hearts of men, the work is so imperfect that wobbling is the certain result; but when the work is done by Him who hath done all things well (Mark 7: 37), it is properly done, and no wobbling is likely to take place.

There is nothing either in time or eternity of greater importance than to have the principles of truth indelibly imprinted upon the very tables of our hearts.

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Truth is the only infallible remedy that will keep each one of us in our legitimate place while we move through this world. The gudgeon of truth fastened into the main shaft of our being will keep us from wobbling under all the circumstances through which we will ever be caused to pass. Job with sore boils from the crown of his head to the soles of his feet, with a scolding wife to boot, did not wobble on the gudgeon, but maintained his integrity, and the Lord as a reward for his faithfulness gave him back more than the devil had taken away from him. In all the ages of the past the demand has been for men who will not wobble from the right in order to gain popular favor, and as the world grows older the demand becomes stronger for true men and true women.

I once heard of a man who was thrown from a boat into the middle of a broad river. Being an expert swimmer, he did not despair of getting to the shore. He holloed at the top of his voice and listened to hear where his voice would first strike the shore, which was all right in his case, and he swam to the nearest point. It illustrates the fact that many in the different walks of life are crying aloud to hear the echo of their voices strike the shore of popular opinion, and then they move out to reach it. There are many examples in social life, in religion, and especially in politics, to the effect that when a thing is popular it has many followers, and when unpopular but few followers. In social life while we are prosperous our supposed friends are many; but let adversity come, and many will wobble on the gudgeon, and, like Peter did his Lord, declare they never knew

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us. When the church is having a great revival in the summer time how many will attend and take part, and declare their loyalty to God and the church; but where do we find them when there is no revival? When worldliness is holding sway, wabbling on the gudgeon, ashamed of him who has said, "Whosoever, therefore, shall be ashamed of me and of my words in this adulterous and sinful generation, of him also shall the Son of man be ashamed when he cometh in the glory of his Father with the holy angels." Mark 8: 38. In political life perhaps more than anywhere else men wabble to public opinion for the sake of office and gain. Men bend to all kinds of views when by so doing they can gain positions of honor and profit. I have seen many disgusting sights in this world, among them all none is more so than to see a man either in politics or religion continually changing, trying to keep in the popular current against his better informed judgment. Oh! how the church and the world need men and women who will not bend away from their honest convictions of what they believe to be right! Young men and young ladies, will you listen for a moment to one who is your friend—to one who desires the happiness and well being of every young man and young lady in this broad land of liberty? I want to tell you something that I am sure will benefit you if you will listen and take heed to what I say. There are certain principles that lead to certain results in the affairs of human life. According to my understanding of the subject, to possess the principle of firmness is of very great value. David Crockett has been credited with saying, "First

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know you are right, then go ahead." No difference as to the author of the statement, it is the truth all the same. There are many lessons that all ought to learn; among them all what is the most important? To know that we are right, and then stick to it. The world is a great blackboard upon which many lessons have been demonstrated by the hand of Him who does not make mistakes, from the time the morning stars first sang together in the early dawn of creation down to the present moment, and will continue through all the future. Those who are firmly implanted upon the principles of truth as the gudgeon implanted, as it were, in the ink of God's everlasting love, cannot be overthrown. Abel possessed it, and he, being dead, yet speaketh. Heb. 11: 4. Joseph was another one of the same type, and his name stands to-day upon the pages of the Old Testament honored of God and men. Every one in the past and future that will be steadfast and unmovable will receive the reward that our loving heavenly Father has prepared for them that love him. The poet has given us these beautiful lines:

"Never falter, never fail,  
Keep your hand upon the throttle  
And your eye upon the rail."

In early life I was taught how to run a strait furrow. Place the eye upon an object and keep it there, look neither to right nor left, and the furrow was made strait. In order to make a strait path from this to a higher and better mode of existence there is one particular object that we must fix our eyes upon, and

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that object is the Lord Jesus Christ. By an eye of faith behold him in agony, bleeding and dying upon the cross, and as you gaze upon the wonderful scene ask why is he thus dying. Hear the answer as it comes from God himself as he looks down upon this lost world: "God so loved the world that he gave his only begotten son, that whosoever believeth in him should not perish but have everlasting life." St. John 3: 16. Christ in the Garden of Gethsemane did not falter from the purpose for which he came into the world. He came to taste death for every man (Heb. 2: 9), and did taste death for every man. The governing principle in the great life of Christ was to do his Father's will. We speak it reverently, from that he did not wobble. Even unto death he was obedient. The enticements of the world had no power over him. Satan in the wilderness tried to tempt him, but failed. He said to Satan, Satan, get thee behind me, and Satan got behind him because he had it to do. He demonstrated the fact of his supreme power over Satan. When the trials of this life come upon us and we feel the force of temptation that causes us to feel that we are about to wobble, let us remember that He possesses all power in heaven and in earth (Matt. 28: 18), and while this is forever a fact there is no need of our faith wobbling. He will hold our hand and enable us to walk steady through the valley and shadow of death. Psalm 23.

In conclusion, listen, one and all. Let us resolve to be true to all things that are right. Let us plant our feet firmly upon the Rock of eternal ages, and when the storm comes remember that Christ has power to

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speak to the winds and waves of the sea and they obey him. In the midst of the storm he can produce the calm. Mark 4: 39. His grace is fully sufficient for every trial. 2 Cor. 12: 9. Our business is to trust him. He will do the work. We should never ask how or why, only believe.

One dark night, when Christ was in the world, some of his disciples were in a ship. The wind was blowing and the waves were rolling high. See Matt. 14: 22-23. Jesus was watching the vessel; he knew his disciples were in trouble. In the darkness of the night Jesus approached them walking on the water. When they first saw him they were frightened, but he said to them, "Be not afraid; it is I," and Peter said to him, "Bid me come to thee on the water," (Matt. 14: 28, 29), and he said, "Come." Reader, gaze upon this scene one moment. The night was dark, the wind was blowing, and the waves rolling high. Yonder is Jesus standing upon the water and saying to Peter, "Come." Peter is standing in the ship and listening to the voice of his Master. He did not say, I would love to come, but can't. He did not measure the depth of the water, but without wabbling he stepped out upon the dark waters and met his Lord and was saved from sinking by the almighty power of Christ. What Peter did you and I can do. We hear the same Christ speaking to us by his word and Spirit, saying, "Come." "Come unto me all ye that labor and are heavy laden and I will give you rest." Matt. 11: 28. If we doubt his precious promises we wobble on the gudgeon and go down hill to the regions of dark despair. But if we believe and trust him we

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will not wobble on the gudgeon and go up hill till we reach the celestial city above.

There to dwell on the hill of delight,  
Through eternity's golden day;  
Where there is no night,  
Nor tears to wipe away.

## CHAPTER VI.

### THE WORST AND BEST OF HUMAN EXISTENCE.

But now being made free from sin and become servants to God, ye have your fruit unto holiness, and the end everlasting life. Rom. 6: 22.

HUMAN existence is very largely composed of the worst or the best, in this present world; and will be the worst or the best in eternity. When we are made to realize the fact that we are approaching the end of our earthly career, it is certainly a matter of profound interest for all of us to know how to act and what to be, in order to shun the worst and to possess the best. In the text the apostle speaks of certain conditions, and concludes by saying, "and the end, everlasting life." The opposite is everlasting death. Everlasting death is the worst and everlasting life is the best, and the conditions of the two states of existence are what we want to investigate in this article.

The first thought in the text is freedom from sin, which we understand to be the first thing necessary in order to realize that we are in possession of the

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principles of Christianity. Freedom from sin, among all things, is the one thing especially to be desired and sought after. When man sinned in the Garden of Eden by plucking and eating the forbidden fruit, he went into bondage. He became a prisoner with the devil as the jail-keeper, keeping him in the castle of doubt, locked with the key of iniquity. While in the dark dungeon, a way of escape was provided. God sent his Son into the world to open the prison doors and set at liberty those who are bound. Read Isaiah 42: 7, for the full account of what Christ came to do. With the key of righteousness he unlocked the prison doors and made it possible for the prisoners to make their escape and become free. Free from what? From sin, from its love and from its guilt. What is the one thing that calls for the greatest sacrifice? It is freedom or liberty. There is nothing that we possess but what we will sacrifice in order to enjoy freedom. Without freedom there is no enjoyment. There have been more wars and bloodshed in order that men might enjoy their freedom than over any other one thing. It is a very great blessing to have our freedom in a physical sense, and much more so to have it in a spiritual sense. Paul, in the text, as I understand it, was talking about being free in a spiritual sense. To be in bondage in a spiritual sense is the worst thing, and to be free in a spiritual sense is the best thing. The first step in the Christian life is to be made free from sin, not altogether from some of the effects of sin, but free from the love and guilt of sin.

Having made the above statements with regard to

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the importance of being made free from sin, we will proceed to discuss something about the power that performs the wonderful act. Christ came into this world not only to save the human race from the penalty of sin in eternity, but from its enslaving power in this present world. He came to free men from the love of sin. In St. John 8:36, you can read from the statement of Christ himself, "If the Son therefore shall make you free, ye shall be free indeed." Freedom from sin is not the work of physical power but the power of Jesus Christ. When the work is done by him we are free indeed. He takes the love of sin out of the heart and prepares the heart to love God and our neighbor as ourselves. We are admonished in 2 Cor. 13: 5, to examine ourselves—to prove ourselves. When we are ready to examine ourselves, what is the first thing to look for? See if we are free from the love of sin, when free from the love of sin, the next step is that we become to be servants of God. Every human being is the servant of what he loves. If free from sin we love God and serve God: for where your treasure is there will your heart be also. Matt. 6: 21.

A little self examination will reveal the fact from an experimental standpoint that every creature is the servant of what he loves. After careful observation on the subject, the conclusion has been reached that the most difficult task in the world is to try to be a servant of God without being made free from sin; without first being made free from sin by the only One that can free us—Christ, the only name under heaven or among men whereby we can be saved.

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Acts 4: 12. When free from sin God's service is a delightful service, the best service in the world.

### FRUIT BEARING.

In the most wonderful sermon ever delivered, as was delivered by Christ on the mount, he taught us that a corrupt tree cannot bring forth good fruit, neither can a good tree bring forth evil fruit. The fruit partakes of the nature of the tree. Among the trees a corrupt tree is the worst and a good tree is the best. The fruit of a corrupt tree is the worst and fruit of a good tree is the best. Trees are used as symbols representing men. A bad man brings forth evil fruit. A good man brings forth good fruit. One the worst, the other the best.

A long time ago I heard the story of the Upas tree that was so poisonous that every living creature that came near it was poisoned to death. I am not familiar with the facts as to the existence of the Upas tree, whether there is only one or many; but among men there are many that are the antitype of a Upas tree: they poison everything that comes near them with vulgarity, profanity, evil habits, etc. They make a display of the worst on almost all occasions. Instead of bringing forth fruit unto holiness, they bring forth fruit unto death. Those who are not freed from sin are the servants of the devil. They bring forth corrupt fruit and the end with such will be everlasting death, everlasting misery, the worst that can be imagined. While all those who have been made free from sin, and are the servants of God, having brought forth

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fruit unto holiness, with them the end will be everlasting life, the very best that an all-wise Creator can prepare for his redeemed children. One or the other awaits all of us and there is no escape. Eternal death the worst, everlasting life the best. We are all on the current of time and are moving toward the last stage of our existence. What will the final end be? It is so exceedingly strange that so many are feasting on the pleasures of sin when inspiration declares that the wages of sin is death. Rom. 6: 23.

I am indebted to Rev. S. H. Braly, of Henderson, Tenn., for the following very forceful illustration illustrating the folly of feasting on sin while the end is certain death. The illustration runs thus: At a time of high water on the Missouri River the carcass of a dead buffalo was floating down the current of the river. The keen eye of an eagle saw the floating carcass and desired to partake of the dead flesh. Descending from its lofty height the eagle lit upon it and commenced feasting upon the decayed flesh, expecting to make its escape before reaching the great waterfall down the river. The wind was blowing cold, and before it was aware of it its talons had become frozen to the dead carcass, and when it realized its near approach to danger it made a desperate but unsuccessful effort to escape; hard frozen to the dead carcass, it could not fly away. Millions of the human race are feasting on the dead carcass of sin, expecting to break loose before they go down never to rise again; but alas! alas! fastened by the love of sin. Oh, that men everywhere would stop and consider what wonderful power sin has to hold them until they reach the bot-

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tomless pit, out of which none ever return, and there forever realize the worst of a miserable existence.

While on this line of thought I will try to notice some of the particular forms of sin that have great power to hold and bring men to the regions of the worst of human existence. Vulgarities are something the men feast upon, seemingly unconscious of the final results. Many doubtless practice it, unaware with what a strong cord it is binding us to the worst instead of the best. Vulgarities lead only one direction, and that direction down hill. Upon all the pages of history the fact cannot be established that it ever led any other way. While such is the demonstrated fact, yet men will continue to be vulgar. At this point may I tell what is one of the most disgusting sights that ever the human eye beheld? To see a minister of the gospel or a father dealing out vulgarities in the presence of young men and boys. If any who perchance may read this article has ever been guilty of using vulgar language, stop suddenly and say from your heart, By the grace and help of God, I will not do so any more. How hard to quit when once indulged in. If you are dealing in vulgarities you are on the dead carcass floating down to the very worst of dangers, and when the danger is reached will be unable to make your escape. Escape now before it is too late.

## INTEMPERANCE

Intemperance is a subject that has been discussed from many standpoints and there are many cords connected with it that bind men and prevent them from

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being free. Intemperance in its various forms leads to the worst, while temperance leads to the best. Among the many creatures that live and move in this world what characters are the worst and best from an intellectual standpoint? A confirmed idiot is the worst and a giant intellect is the best. Let me hold the two before you. Look at them. Which one do you admire? The one with intellect, of course. What causes one to be an idiot and the other a giant intellect? Did God decree it that way before the foundation of the world? I think not. Is it his will that it should be that way? I think not. Perhaps the cause is farther back than many have ever thought about. Perhaps it can be found among the ancestors. One day a lot of girls near the old field school house, unbeknowing to the teacher or parents, learned the habit of dipping snuff. They were the girls that afterwards were to be the mothers of the next generation of men and women. Over on the other side of the hill or playground were a lot of boys who afterwards were to be the fathers and leaders in church and state. They were learning to swear, chew tobacco and drink. The boys and girls are united in marriage, and the effect of their evil habits are transmitted to their offspring and the results are the very worst. What is any worse than children born into the world with depraved appetites as the illegitimate results of their parents thinking more of the gratification of selfish appetites than an intelligent children?

Not long ago I stood four days, just before Christmas, on the streets of a certain country town. My business was to sell what I considered the best of

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books for the impartation of the best of knowledge. It was difficult to see a man who did not have a pipe or cigar in his mouth, and almost every boy had a cigarette between his teeth. Talk to them about reading good books! "No, I haven't the time, and don't care much about books, anyway," but they seem to have plenty of time to curse, chew tobacco and smoke cigarettes. I leave it to the honest judgment of all honest thinking people whether or not the tendency is toward the worst or the best. It is certainly toward the worst. I wish it were otherwise. Through what agency or by what means is a reform to be brought about. The subject is certainly worthy of the consideration of every one. I believe the reform must commence where the evil commenced. The best must begin where the worst began. The worst commenced with the training—and the best must commence with the training.

In the home and in the schools children should be taught the certain results that follow certain kinds of conduct, that evil always follows evil. Parents ought to awake to the importance of shunning such things as will enslave for time and eternity. They should be taught the true ideal of life. The greatest Teacher that ever walked upon the face of this earth, said, "If any man will come after me, let him deny himself and take up his cross and follow me." Matt. 18: 24. Self-denial is the beginning corner of all needed reforms. A want of self-denial will bring to us the worst; self-denial will bring the best.

In every age of the world's existence strong men and women have always been in demand and always will be. The world is looking and wondering where

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certain essential articles are to be produced. The supply of timber is growing small, and where will the generations yet unborn receive timber? I can only ask the question and leave it for some wise man to answer. Many other things might be mentioned with much interest; but I will ask, Where shall we look in the future for the best men and best women? The supply of the worst is already abundant. We need not look to the families of the rich who have means to enable them to indulge in the luxuries of life. Show me, if you can, one who will class with the best from the home of wealth and luxury. *No, not one; no, not one.* The best men and women in the world have come from homes that were not financially able to indulge in the vain luxuries of life, and from that same source the world will continue to look for the best men and best women. In order to experience the best in eternity we must be the best here. The best in this world are those who have been made free from sin and are serving God, bringing forth fruit into holiness and the end everlasting life. The worst are those who have not been made free from sin, are serving the devil and bringing forth fruit unto death.

In conclusion, dear reader, let me ask you to which class do you belong and to which place are you tending? You are certainly one or the other, and you are approaching the final end that has no ending. The worst or the best. Everlasting death or everlasting life. There are two ways leading to two different places. One is a broad way with a wide gate, and many are in that way, going down hill to the worst. If you are in that way and continue in that way the

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end will be sad indeed. Get out of that way and enter the strait and narrow way.

“Oh, turn, sinner, turn,  
For why will ye die?”

The straight way leads up hill and ends in the Paradise of God where the best is forever to be enjoyed around the throne of God and among the saints of light and the end everlasting life. Who does not desire that kind of an ending? If we desire that kind of an ending, and have not been made free from sin, let us go hastily to the cross and get under its hallowed shadow where that blood that frees and cleanses us from sin can touch the soul and make it white as the driven snow. That blood will sever every cord that binds the soul and makes us free men and women in Christ Jesus our Lord. And when the last roll is called up yonder, may you and I, by the grace of God, be enabled to say:

I have shunned the down hill way,  
And climb to an abode where there is no strife;  
Come, dear friends, I earnestly pray,  
The end is everlasting life.

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## CHAPTER VII.

### CHRIST ASCENDING AND DESCENDING THE MOUNTAIN.

And seeing the multitudes he went up into a mountain. Matt. 5: 1.

When he was come down from the mountain great multitudes followed him. Matt. 8: 1.

CHRIST, while he was here in this world, upon one special occasion was at the foot of a mountain. As he stood there he saw multitudes of people. Who composed the multitude that Christ saw? All are agreed that the ones who were in sight constituted at least a part of the multitude, but were they the only ones? We think not. With his deep penetrating eyes of divine wisdom, he saw in that multitude every human being in this world and every one that would ever be born into this world. Reader, I believe that you and I were in that multitude that Christ saw when he stood at the foot of the mountain and looked upon them. As he looked upon them he realized that they needed a message that would instruct and comfort them in all the ages of the future. Christ, while he was possessed with divinity, was also possessed with humanity. As a human he possessed human wants and necessities. As he looked upon the multitude he realized that in order to deliver the important message it was necessary for him to ascend the mountain—to ascend up to a high plane. I believe that the mountain was a real physical mountain; the real Mt. of Olives near Jerusalem that our Lord ascended. While that

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is a fact, it has a deep spiritual interpretation that I want to notice. From the fact of Christ ascending the mountain before delivering the mountain message gives to all ministers the strong and beautiful idea that before attempting to deliver the Lord's message they should imitate the example of Christ and ascend up into the spiritual realm before attempting to deliver the message. He went into the mountain, and his disciples gathered around him and listened to the greatest flow of wisdom that ever was heard by mortal man—the Sermon on the Mount. It comes down to the multitude in all ages as the most wonderful discourse ever heard. No improvement can be made upon it. Pure inspiration from the very throne of God coming down upon Christ while on the mountain, and by him being dispensed to those around him. Where was he while delivering the wonderful message? He was up on the mountain. He was above the fog and mists of the valley below. He was up in the pure sunshine of his Father's love, at the very fountain head of all wisdom, where his divine Father could communicate to him the truths that he wished his creatures to know. Christ was dealing with the multitude, and through all the ages the multitude are around us needing the divine message, and it seems that mountains are the place especially where the Father of spirits delights to meet with his ministers. Mountains are the pulpits from which the message of the Lord went forth, and will continue to go forth, giving the multitude the bread of eternal life. The Lord said unto Moses (Ex. 24: 12): "Come up to me into the mount and be there; and I will give thee

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tables of stone and a law and commandments which I have written that thou mayest teach them." The place for Moses to receive the law that he was to teach was in the mountains; he was called up into the mount, away from the crowd, away from the cares of the world, and let the Lord teach him there and communicate to him the law and commandments. No other place was suitable except in the mount. From Mt. Sinai Moses received the law that he was to teach to the children of Israel. Abraham was called to go to Mt. Moriah, prepare the altar, and lay his son upon it. When we want to see the greatest example of faith ever demonstrated by a mortal man we see it in the person of Abraham on Mt. Moriah. The ark that floated unharmed over the deep waters of the deluge rested upon Mt. Ararat—a beautiful type of the fact that when the dark waters of sorrow have been poured upon us and we realize, as did Noah and his family, the waters are moving away, how delightful to rest the ark in which we have been saved upon the firm mountain of God's eternal truth above the valley and clouds and darkness of this world? Christ, the Lord of glory, went up into Mt. Olivet to teach the multitude lessons of divine truth. While in the mount he taught the important lesson, "Therefore, all things whatsoever ye would that men should do to you, do ye even the same to them for this is the law and the prophets." Matt. 7: 12. In the mount he taught, "Blessed are they that do hunger and thirst after righteousness, for they shall be filled." Matt. 5: 6. From Mt. Olivet, from the mouth of Christ, rivers of pure waters clear as crystal flow down through the

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channels of time, enlightening the inhabitants of this world with that wisdom that is from above; all the result of the fact that he went up into the mountain. When the greatest event of all the ages was about to take place the same Christ ascended another mountain. What mountain was it? Mt. Calvary. For what purpose? To be crucified for the sins of the whole world. We see him ascending the mountain, bearing his cross, burdened with the sins of a lost world, and on Mt. Calvary he died that the multitude might live. When he wanted to teach men how to live he went up on Mt. Olivet, when he wanted to know how to die he went up Mt. Calvary. The two mountains were before him—Olivet and Calvary—and the same two are before us all. He ascended Olivet first, and as a result was prepared to ascend Calvary. If, like our Master, we will go willingly up Mt. Olivet we will there receive the grace that will enable us to say, as he did before he was crucified, "Father, not my will but thy will be done." Matt. 26: 39.

My brother, my sister, do you want to be a blessing to this world? Do you want to lead the multitude around you in the right way? You cannot lead the sinful multitude by remaining at the foot of the mountain, but leave them and go up into the mountain, go up into the spiritual atmosphere above the mists of darkness, to the mount of transfiguration, where Jesus was permitted to talk with Moses and Elias as visitors from the heavenly home above, from whence he had so lately come.

In order for us as ministers and workers in the Lord's vineyard to reach and impress the multitude,

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before trying to deliver the message we should go up into the mountain and tarry there with God. Commune with him in the holy mount, receive the inspiration that will inspire the multitude and cause them to come from darkness to light. Great things have been accomplished as the result of going up into the mountain. Ten days before Pentecost the disciples went up into an upper chamber in the city of Jerusalem. They tarried there and prayed for the promise of the Father that he would pour his Spirit out upon them. Their prayers were heard. The Spirit descended. Peter preached with great power and three thousand souls were saved. The result of what? Going into the upper chamber, the spiritual mountain, and communing with God. Those who go up the mount and tarry there receive power and wisdom as Christ did. The apostles were men that ascended the mountain and tarried in the mountain and delivered the mountain message. Who are the men who have been the agents in God's hands to touch the multitude around them? They are those who rise by grace divine above the weak and beggarly elements of this world up into the mount of spirituality. Every one that goes up into the mountain and tarries there receives the mountain message that the multitude is willing and anxious to hear. Why do so many learned ministers preach to empty benches? Because, as I believe, they fail to go into the mountain before attempting to deliver the Lord's message. There is a principle in the human soul notwithstanding its depravity that hungers to hear the mountain message.

You can take a sea shell that is many miles from

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the sea, place it to your ear, and you will hear something that sounds like the roaring of the sea, illustrating the fact that while the souls of men in consequence of sin may be far from heaven and God, yet there is enough of the divine impression left to cause them to want to hear the heavenly message. Rev. J. A. Keaton, of Milan, Tenn., an old successful minister of the gospel, once said in hearing of the writer in substance as follows: There is nothing else that will draw men to the house of God like the old-fashioned gospel, delivered in the power and demonstration of the Holy Spirit. Christ ascended the mountain and tarried there and came down from the mountain full of the mountain experience.

What took place?

Great multitudes followed him. Matt. 8: 1.

Why did they follow him? Because he was full of the mountain message. He taught that which met the demand in the souls of men and women. There is in every soul an aching void that the world cannot satisfy. The mountain message is the only message that can meet the demand in the case. Christ says, "If I be lifted up I will draw all men unto me." St. John 12: 32. Christ upon the mountain could be seen by the multitude below. Christ was a character that could not be hid. On the mountain he could be seen. In the human soul his image will be reflected to the multitude around him. He is the greatest drawing card in the world or in the universe.

There are many people in this world who have a strong desire to have a large following, and all have a following of some kind and leading somewhere.

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Those who follow Christ will finally arrive at his blest abode. They will ascend the mount of everlasting joys and those who follow him will also have a following. The apostle Paul somewhere has used the following language, "Be ye also followers of me as I also am of Christ." Those who follow Christ will cause others to follow him. Those who fail to follow him will have a following in the valley below. "No man liveth to himself and no man dieth to himself." Rom. 14: 7. Every human being is following something and somebody else is following them. Where are they going? Those who are following Christ are going up hill, and those who are following Baal are going down hill, except as they follow him down from the mountain into the valley below for the purpose of causing others to follow him up into the mountain.

How shall we ascend the mountain? In spiritual things we ascend by first descending. We can go up as the result of going down. "He that humbleth himself shall be exalted and he that exalteth himself shall be abased." Matt. 23: 12. A spirit of humility will send us upward and a spirit of exaltation will send us downward.

Before I reach the conclusion of this chapter I want to say a few things especially to young preachers and those who are leaders in the church of God. Before endeavoring to deliver the Lord's message, go up into the mountain and remain there till the message is clear to you. Never leave the mountain till you can come down with the mountain experience. The need of the times is to have men among the multitude in the ordinary business of life full of the mountain ex-

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perience. Such characters, like Christ, will have a great following.

The saddest thought I ever have is to think that in consequence of a failure on my part to follow Christ the multitude had landed in the dark regions of despair. We are responsible for the multitude around us. We are our brother's keeper. The wants of the multitude are to be provided for. Christ made special preparation for the multitude he saw around him. What is the work of the church as a body? and what is the work of each individual Christian? To prepare to feed the multitude. There was a great multitude that followed Christ on foot out into the wilderness. While there they became hungry. The disciples suggested to the Master, "Send the multitude away that they may go into the villages and buy themselves victuals," but Jesus said they need not depart; give ye them to eat. Matt. 14: 16. They say unto him we have here but five loaves and two fishes. He said, Bring them hither to me. Matt. 17: 18. They brought them to Jesus and laid them at his feet and he pronounced a blessing upon them. They immediately began to multiply. Christ handed to the disciples and the disciples to the multitude until all were bountifully fed. The bringing of the loaves and fishes was equivalent to ascending the mountain. Every one of us have in our possession at least a few loaves and fishes. What shall we do with them? Bring them to Christ. Where is he? He is at the right hand of God the Father on the mount of the eternal throne and looking down upon his dependent children and saying as was said to Moses, Come up to me in the mount,

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"Come unto me all ye that labor and are heavy laden and I will give you rest." Matt. 11: 28. It is said that when the eagle begins to see the far-away clouds gathering that it plies its pinions and ascends above the clouds into the pure sunlight of a bright day. Since so many cyclones have swept over the land, destroying life and property, many storm houses have been built. God has prepared a great storm house where floods and fire and the sorrows of this world will never reach. Where is it? Upon the mountain where Jesus dwells. On that mountain can be found the great storm-house that has been a place of safety for God's children in all the ages of the past and will be until the winds and waves of the sea shall be calmed forever by him who when on earth spake to the winds and waves of the sea and said, "Peace, be still, and there was a great calm." Mark 4: 39. He ascended the mountain and came down with the mountain message. When his work on earth was done he stepped on the bright cloud and ascended up on high. Brother, sister, while in this world let us daily ascend the mountain, and when our work on earth is done, we, like our blessed Lord, will step on a bright cloud and be met by a band of angels and with them ascend to the mount of eternal glory.

With Christ on the mount to dwell,  
In mansions beautiful and fair;  
Our hearts with joy will swell,  
Let's go up the mount and be there.

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## CHAPTER VIII.

### DRAWING WATER FROM DEEP WELLS.

The woman sayest unto him, Sir, thou hast nothing to draw with and the well is deep. From whence then hast thou that living water? St. John 4: 11.

WHILE studying the life of Christ the impression has been received that he was always at the right place at the right time. A woman of Samaria had to come to Jacob's well with an empty pitcher to draw water—the natural element, water that will quench natural thirst. When she arrived at the well Jesus was there. The woman was much surprised that he, being a Jew, would condescend to talk with a Samaritan. The Jews and Samaritans, like millionaires and poor folks, had no dealings. Jesus being wearied with his journey sat thus on the well, and to her surprise talked with her. He first said to her, Give me to drink. Is it not wonderful that Jesus, the Son of the living God, would ask a Samaritan woman to give him water to drink? But he did, and she marvelled at the idea. While she was wondering at the idea of her giving him water, he said to her, "If thou knewest the gift of God and who it is that saith to thee, give me to drink, thou wouldest have asked of him and he would have given thee living water." St. John 4: 10. As the woman looked upon him she did not see in his hands a rope or bucket, and she said to him, "Thou hast nothing to draw with, and the well is deep, from

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whence then hast thou that living water?" Two characters are before us: one a Samaritan woman; the other the Lord Jesus Christ, the Son of God. The woman represents the human side and Christ the divine side. The woman had come for the water that would quench the thirst of the body, and Christ made it convenient to meet her there and enlighten her about the water of everlasting life. When he told her that if she knew who it was that was talking with her she would have asked of him and he would have given her living water, she said to him, "Thou hast nothing to draw with." She looked upon him as an ordinary man, destitute of the means with which to reach the water that would quench the thirst of the immortal soul. She doubtless spoke from an experimental standpoint when she said to him, The well is deep. All those who make the journey across the desert of time on many occasions realize that the well from which they receive the water that will quench their raging thirst is a deep well and hard to reach. Among the many blessings that our heavenly Father has provided for our physical wants, water is perhaps the most essential, and while much of it lies upon the surface, that which is cooling and refreshing comes from the deep well. The natural water will satisfy our physical wants. The water of eternal life will satisfy the thirst of the immortal soul. God has provided bountifully in the works of physical nature for all of our physical wants, and in spiritual nature our spiritual wants have been provided for. The Samaritan woman had come to the well with the physical means to draw the water. When Christ began to tell her of

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the water of eternal life she began to look for the means with which to reach it, giving evidence of the fact that human nature expects to reach the spiritual by means of the natural. "Thou hast nothing to draw with and the well is deep." In order for her to realize what she did realize, that he could give water that would be in her a well of water springing up into everlasting life, that he also had the power to draw it from the deep well of the water of eternal life, regardless of the fact that the way it is done is not visible to the human eye.

It is a self-evident fact that every living creature in this world desires water, and every soul desires and needs the water of eternal life. Many times we perhaps all realize that the well is very deep and the means with which to reach and draw the water is far away from our reach. While we realize the fact that the well is deep, and we have nothing to draw with, is the time when Christ appears upon the scene, as he did at Jacob's well, and assures us of the fact that while the well is deep he can reach the water and place it to the thirsty lips of the soul. Christ said upon one occasion, "I have meat to eat that ye know not of," St. John 4: 32. He has ways of doing things that we do not understand. There is no well so deep but what he has a cord by which he can reach to the very bottom and find the water for which the thirsty soul pants. While traveling through this world of sin and sorrow we are caused to stand by a deep well and realize that it is deep and nothing to draw with. How far away is the blessing for which the soul hungers when death comes into our homes and lays its cold

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and icy hands upon some loved one. We often gaze upon the sad scene from a human standpoint, as did the woman at the well, and we realize deep down in our hearts, the well is deep and we have nothing to draw with. While the woman was realizing that the well was deep, her faith took hold of his precious words. She believed in him; and while she could not understand just how he managed to draw the water from such a deep well, she was made to realize that he did draw the water and with it satisfied her soul to that extent that she hurried back to the city and told the men she met there that she had talked with him who had the power and ability to draw the water from the wells of salvation. She realized the fact that she had the water that was springing up into a well of water which if a man drink thereof he will never thirst again. She was so full of the water of life that notwithstanding her life had not been what it ought to have been, the men to whom she talked believed what she said, and they, by the rope of faith in Christ, drank from the same deep well.

Regardless of what your life and mine has been in the past, if we, like the Samaritan woman, will let Christ bring from the deep well of his love the pure water of life, clear as crystal, and with it satisfy the thirst of the soul, we can go out and tell the story, and somebody will believe it. Yea, many will believe it. We all impress those with whom we mix and mingle with what we have within us. She had the water of life, and every one she met was impressed with the great fact.

There is in the human mind and soul an inexplai-

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able magnetism that flows from one to another that is not visible. When our thoughts begin to dwell upon some particular person or object the one nearest to us will speak about it. If we go out over this world hating everything and everybody, everything and everybody will hate us; but if we go loving everybody, everybody will love us. We invariably impress upon others what we have within us. The woman had the water of life, and it naturally impressed itself on every one she met. In the physical world while the best water is in the deepest wells, the means have been provided by which it can be reached; plenty of well ropes with buckets attached to reach the water in the deepest wells. In the spiritual world the means have been provided by which the water of life can be reached, reached regardless of the depth of the well. Jesus saith unto him, "I am the way, the truth, and the life. No man cometh unto the Father but by me." St. John 14: 6. Christ is the way, the only way, by which the fountain of living waters can be reached and brought to where we can drink to our heart's desire. Are you, my brother, or sister, leaning upon the curb of some deep well of sorrow, realizing that the water that will satisfy your soul's desire is far away? While you lean, cease looking down into the deep well, stop considering the depth to the water. Look to the cross of Calvary, and see Christ going up hill bearing his cross to its highest summit. See him as he is nailed to that cross. Hear his groans while he suffers there, and, as you look upon the scene, realize that he is making it possible for you and I and the world to drink water from the deepest and best well in all the

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universe—the well that is so deep that it reaches to the very center of the fountain of God's eternal love.

The best water in this world is reached by boring deep sometimes through solid rock in order to reach it. Christ went down through the solid rock of sorrow and suffering until he made it possible for all to taste and drink of the pure fountain that flows down the river of life from the throne of the eternal God. It is very delightful and refreshing during the scorching heat of summer to stand by the deep well and drink till our thirst is quenched, but it is more delightful and refreshing for the souls of men and women under the scorching heat of temptation and sorrow, to rest under the shadow of the cross; that is the shade and shelter of the well of salvation, and from it drink until we are refreshed for the journey that lies before us. There has been a time in the experience of every Christian when, like the woman in this narrative, went and stood by the deep well as they realized their lost and ruined condition. While at the well she doubtless realized that she was a sinner, but she believed in the Lord Jesus Christ and went away a Christian. My dear brother, do you remember what you realized when God's Holy Spirit showed you your condition before God? You were made to see the deep sinfulness of your nature. Did you realize that the well was deep and nothing to draw with? No righteousness of our own that would reach the deep water, for which we were famishing? and as we looked beyond the bottom of the deep well of our guilt into the bottomless pit of everlasting despair, oh, how deep was the well. Until we looked by faith and saw the same Christ

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standing near us that met the Samaritan woman at the well. One turn of the windlass by his divine hand brought to us the water of everlasting life. Our mourning was all turned into joy, our raging thirst was quenched. Old things passed away and all things became new. The bitter waters had been sweetened by a leaf from the tree of life. Whosoever drinketh of this water shall thirst again but whosoever drinketh of the water that I shall give him shall never thirst but it shall be in him a well of water springing up into everlasting life. St. John 4: 13, 14. When we drink of the water of life from the well of salvation our thirst for sin and worldly pleasures has passed away. No more thirst for the things we once loved. We hate things we once loved and love the things we once hated.

Perhaps we once loved the ballroom and card table. But the water of life from the well of salvation has drowned that love in the sea of forgetfulness. Before drinking of the water of eternal life God was not in our thoughts. If we thought about him at all, we perhaps thought that he was a great tyrant that had predestinated some men and some angels to eternal death before the foundation of the world. But since drinking of the water of life we think of God as a loving Father, as one whose mercies are over all and rich unto all that call upon him. Rom. 10: 12. The woman of Samaria went to the well with an incorrect idea of Christ, but after drinking of the water of life she returned to the city, saying, Is not this the Christ; he has told me all things that ever I did. The water of life had imparted to her a broad idea of

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his supreme wisdom. Why are so many people narrow in their view of the divine being? Because they do not drink freely from the great deep well of God's infinite love. Our best physicians tell us that one of the most healthful things for the physical man is to drink freely of good pure water. It is very healthful to our physical being. It gives digestion to the stomach and causes the blood to flow freely through our veins and without water the physical man would soon wither away and die. The beautiful flowers of nature would soon cease to bloom if not for the raindrops and sparkling dewdrops that fall upon them. The spiritual man cannot grow and expand without the water that Jesus alone can draw from the deep well and pour out upon his thirsty children. When we need the water of life Jesus will appear upon the scene. When the woman of Samaria went to the well with the empty pitcher for the water from Jacob's well Christ saw her. In fact, he was already there waiting for her to come. He knew she needed something more than the water from Jacob's well. Jacob's well represents the law and Christ the representative of grace. If we go to the works of the law for salvation we will be turned away disappointed. "For by the deeds of the law shall no flesh be justified." Rom. 3: 20. The deed of the law is not a sufficient well rope to reach down to the water of everlasting life. "For Christ is the end of the law for righteousness to every one that believeth." Rom. 10: 4. Christ is the cord that will reach the refreshing fountain. He is leaning upon the well waiting for you to come with your empty vessels. Is it not wonderful that Christ being a Jew

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would wait at the well for a sinful woman to come that he might send her away with the water of everlasting life? Somebody has said of Christ, It is just like him to be merciful and kind, just like him to tarry and wait for you to come. Dear sinner, has he not waited on you long enough? Won't you come to-day and meet Jesus and let him draw the water and place it to your thirsty lips?

Will you imagine how you would feel standing by a deep well, weak and tired and unable to draw the water, when some friend will come forward and draw it for you? That is what Christ wants to do for you. He came down the hill from the very throne and palace of heaven, to Bethlehem's lonely manger, in order that you and I can go up hill till we reach the place from whence he came, which is heaven.

To drink forever from the well of life,  
The crystal waters of purest love;  
Forever free from sin and strife,  
In our Father's home above.

## CHAPTER IX.

### GIVING AND RECEIVING.

Give and it shall be given unto you, good measure pressed down and shaken together and running over shall men give into your bosom. For with the same measure that ye mete withal, it shall be measured to you again. Luke 6: 38.

THE text is one of the many strong and sublime sayings of Jesus Christ when he was here in this world. Every utterance that he made was a great ex-

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pression of truth. Among all his sayings perhaps there are none that is more heavily freighted with practicability than the one under consideration. "Give and it shall be given unto you." We have before us two great books. One is the book of revelation that we call the Bible, the other is the large and wonderful book of nature. These two books harmonize with each other. Wherever the book of revelation declares any truth the book of nature is seen demonstrating the same truth. If perchance any who do not believe that the book of nature is in strict harmony with the book of revelation, I ask him to give attention while we reason together and compare the two and see if there is perfect harmony. In the science of mathematics a proposition is stated, and by a certain rule it is worked out, and the answer obtained; and in order to know that the work is correct, there is a rule by which we prove the proposition. Revelation makes the statement that all the rivers run into the sea. Yet the sea is not full. Ec. 1 : 4. Why is the sea not full when it receives the water from all the rivers? The correct answer to the question is that while the sea receives all the water from all the rivers, the sea at the same time is giving back every drop of water and every sparkling dewdrop that comes down from the clouds or sky. It is said by those most familiar with the science of the philosophy of nature that on every square mile of the sea every hour while the sun is shining, (16,000) sixteen thousand gallons of water are drawn up by the power of evaporation, is formed into clouds and mists and rained back upon the earth and into the channels of the rivers again. When we want to see a demonstra-

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tion of the truth under consideration it is only necessary to turn our eyes toward the sublime deep sea, and there we can see the sea giving all the water the world receives and receiving all the water from all the rivers. Let us suppose for a moment how many times the same identical water has traveled in the same channel since God by his almighty power created the rivers. The water in the world, like the blood in our body, is circulating and continually going and coming back to the same point.

The saying that the mill will not grind with the water that has passed is a mistake. The water that is moving down the channel below the mill by the process of evaporation will be poured out from the clouds and travel again in the same channel. Is the sea a clear demonstration in the works of nature that what Jesus said when he said, "Give and it shall be given unto you," is true? I will leave it for you to consider. All are familiar with the fact, that the sun, the great luminary of the day, gives light. The science of astronomy reveals the fact that while the sun gives light it receives the substance that causes it to continue to give light. While the sun gives it receives. If it was to fail to give it would fail to receive. Look at the sun with its noonday splendor as it scatters its lovely light throughout the regions of the solar system and see a large and wonderful demonstration of the great truth under consideration—giving and receiving. Giving light and receiving the material for more light. Perhaps some have not and will not stand upon the seashore and look and behold its sublime movements, and others in the common walks of life may not be able

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to discern the flow of substance that is flowing every moment to the sun and causing it to give light ; therefore let us come nearer home, let us look at the things with which we are most familiar, and see around us within our reach a clear demonstration of the great fact. The earth upon which we dwell and from which we receive every mouthful of food that we eat and the raiment that we wear upon our bodies : the earth through the means of cultivation gives it to us, and while the earth is giving, it is receiving the nutriment for the production of more of the same kind. As you stand upon this sublunary ball surely you cannot and will not fail to see that the earth itself is demonstrating the words of Jesus to be true, "Give and it shall be given unto you." We can stand by the fruit tree and from its branches receive the rich golden fruit, and while we are receiving nature is giving back to the tree the nutriment or substance for more fruit. Many other things in nature might be mentioned that clearly demonstrates the truth. "Give, and it shall be given unto you."

What is true in the physical world is true in the social relations of life. You and I and all of us receive in quality what we give. If we give a smile, we receive a smile in return. If we give a kind act, a kind act will be returned to us. If we give a frown, we receive a frown. If we give cruelty, we receive cruelty. "Good measure pressed down, shaken together and running over will men give into your bosom ; for with the same measure that ye mete withal, it shall be measured to you again." Let us notice especially that what we give to men, men will give back

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to us. The following story will illustrate the point I want to make :

Once upon a time there was a man with his family moving in a wagon from some of the older states to Arkansas. On the way he met a gentleman who stopped him long enough to inquire where he was from, where he was going, and why was he moving. To the question, Why are you making this long move? the answer was, "I am moving to get rid of a lot of bad neighbors. They have been very cruel and unkind to me and my family, and for that reason we are getting away from them." The gentleman remarked to him, after hearing his answer, in the following language : "My friend, you had just as well go back and stay there, for you will find the same kind of people where you are going," and each one went his way. The same day the same gentleman met another man with his family moving from the same section of the country and to the same, as the first one. He made the same inquiry : "My friend, why are you moving?" when he received the following answer, "I am moving because my farm is worn out ; I can't make a living on it any longer for my family ; but I tell you, my strange friend it was hard to part with good neighbors that had always been so kind to me all through life. I did not know how much I loved them and how much they loved me and mine till the time came to separate." With a smile of joy he said, "Go on, my dear brother, you will find the same kind of neighbors where you are going."

No. 1 had bad neighbors, and he told him he would find the same kind where he was going. No. 2 had

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good neighbors, and he told him he would find the same kind. The first one doubtless gave frowns and cruelty and received the same. The second doubtless gave the smiles of love and kind acts with his hands and received the same. That is the way it goes. Everyone receives what he gives. We receive in proportion to the amount we give. "He that soweth sparingly shall reap also sparingly and he that soweth bountifully shall reap also bountifully." 2 Cor. 9: 6. "There is that scattereth and yet increaseth and there is that withholdeth more than is meet, but it tendeth to poverty." Prov. 11: 24. He that gives and gives bountifully receives bountifully, and he that gives sparingly receives sparingly, and we can read between the lines that he that gives nothing receives nothing. It is a very hard lesson for some people to learn that the road to prosperity is found by giving of our substance in the proper way to honor God and bless humanity. A great many people are poor from the simple fact that they are not willing to give anything to the Lord notwithstanding he gives so much to them. If some people will stand by an old-fashioned wooden pump they might learn an important lesson. When there is but little water in the well you can work as hard as you please but you can't get one drop to come out until you prime the pump with a small amount of water, then you can pump out a bucket full.

In the days of the prophet Elijah the Lord told him to go to Zarephath that belongeth to Zidon and dwell there. 1 Kings 17: 9. "I have commanded a widow woman to sustain thee." Elijah went, and when he arrived he found the widow woman gathering sticks

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for the purpose of baking the last morsel of meal in the barrel. The famine was in the land and she was preparing, as she thought, the last meal for her and her son, and then they would die of hunger. 1 Kings 17: 12. But Elijah said unto her, "Fear not; go and do as thou hast said; but make me thereof a little cake first and bring it unto me and after make for thee and thy son." Verse 13, same chapter. I have often thought that if that woman had been like some of the good sisters with whom I am acquainted, she would have looked at Elijah with amazement and said, No, I can't give you the last morsel of bread that I have, if you are the Lord's prophet. The Lord must take care of his own family; I can't help you. When I was a boy the neighbors would borrow meal, flour, coffee and sugar, etc., and sometimes when they would go after it and they did not have it they would say, "You have come to a goat's house for wool." The old saying will surely apply to the woman in Elijah's day, you have come to a goat's house for wool. But what did she do? She did what the Lord's prophet told her to do. She baked him the first cake. What was the result? Instead of starvation plenty was immediately at hand. The meal commenced multiplying in the barrel and the oil in the cruse (15 and 16 verses). What was it she did? She gave the Lord's prophet the first cake instead of giving it to herself and son. If we all would only make it the rule of our lives to give the first and best of what we have to the Lord how bountifully we would be provided for. Oh, ye stingy, selfish souls! wake up and listen to the truth, and go out and give to somebody that

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which has been placed in your hands. Go out and smile upon some one. Go with a kind word or kind act and realize the truth that what we give we receive. Standing upon the bank of the river you can fire a gun and the noise in a few moments comes back to you as the echo from the opposite bank. So it is with our smiles, our words and our deeds—they come back to us. What we give to men, men will give back to us, and what we give to God, God will give back to us.

There is a great truth connected with this subject that I want to investigate for a few moments. God has commanded us to give. Has he ever commanded us to do anything for him that he has not first done for us? I think not. "God so loved the world that he gave his only begotten Son, that whosoever believeth in him should not perish but have everlasting life." St. John 3: 16. What was the best thing in the mansion of heaven? The only begotten Son of God. Who was the favorite of all worlds throughout the universe? The Son of God. Who was it that God gave? It was his Son. For what purpose did he give his Son? He gave his Son that he might receive man back to his throne again—that man might have everlasting life and be happy. Oh, what a wonderful gift! When God for the love that he had for the world, gave his Son, he gave all that an infinite God could give. I speak it with reverence. He gave that he might receive; and now, after he has given his Son for us, he calls upon us to give that we may receive. What are we to give? We are to give all. When we give all, what will we receive? We will receive all. When we give ourselves to God, he gives himself to us. When we

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receive him, we receive the joys of salvation. We receive heaven. We receive everlasting life. We receive all things. There are doubtless many of the human race moping their way through this world feeling that they are poor, who are poor; and who are the only ones who are poor? The ones who have not given themselves to God. All who have given themselves to God are infinitely rich. In 1 Cor. 3: 22 we are told that all are yours.

All of God and all of his vast dominion belongs to those who have given themselves to him. We work and toil in this world with one purpose in view, that our children may enjoy the fruit of our labor. Parents live for their children. For what purpose did our heavenly Father create heaven and every planet in the vast universe? That his redeemed children might enjoy it. *All are yours.* Sometimes we hear news that we would love to believe, but it seems too good, too joyful, to believe. It may be, dear reader, that you will think that what I am saying is too good to believe or be true. If you are anyways doubtful about it, test it by obeying the command that Jesus gave when he said, "Give and it shall be given unto you, good measure pressed down shaken together and running over will men give unto your bosom; for with the same measure that ye mete withal it shall be measured to you again." Let us all measure out to men what we would have them measure out to us, and let us measure to God what we would have him measure to us. Doubtless many of us feel that we have but little or nothing to give, but we may give cheerfully what we have. The old revival song of long ago is as fol-

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lows: "I have nothing but sin to give, nothing but love will I receive."

How wonderfully strange it is that when we give ourselves with all our imperfections to God, that he opens the windows of heaven and pours his blessings upon us. Christ, the Son of God, looked from the mansions of heaven down the long hill to Bethlehem's manger, and from the manger up the rugged hill of Calvary, where he gave his life that we might receive life. As we look upon the scene, may we all see in the spiritual world a wonderful demonstration of the truth, "Give and it shall be given unto you." "More blessed to give than to receive." Acts 20: 35. Do you want the greatest blessing that God has in store for you? Go and give yourself to him. The greatest blessing is the sacrifice that brings the greatest gift. God's greatest gift was his only begotten Son for the life of the world. The greatest gift we can give is to give ourselves to him. Wayward son or daughter, do you want to give your father and precious mother a gift that they will appreciate? Give yourself first to God, and then you can go and give father and mother a better boy or girl.

Don't fail to give to-day,  
All you have at your command;  
And at last you'll walk the golden way,  
Rich in the promised land.

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## CHAPTER X.

### THE POSSIBILITIES OF FAITH.

Jesus said unto him, If thou canst believe, all things are possible to him that believeth. Mark 9: 23.

UPON one particular occasion when Christ was upon earth his disciples were assembled together, and a multitude was around them doing what many are doing to-day. They were asking questions. The scribes were questioning with them. Mark 9: 14. "And straightway all the people when they beheld him were greatly amazed, and running to him saluted him; and he asked the scribes, What question ye with them? And one of the multitude answered and said, Master, I have brought unto thee my son which hath a dumb spirit." Mark 9: 15, 16, 17. He had brought to Christ his son possessed with a dumb spirit.

In the narrative we learn that before he brought his son to Christ he had been to the disciples with him, and they could not cast out the dumb spirit. The disciples were men, and their faith was too weak to perform such a wonderful act. The father was sorely distressed because the dumb spirit still remained in his boy. In consequence of the disciples failing to cast out the dumb spirit, the father's faith had grown weak with regard to any other power performing the desired act. When we are disappointed at one point our faith is weakened at another. While his faith was weak his desire was still strong for the dumb spirit

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to be cast out. He went to the Master with an expression of doubt. After telling the Master of the disciples' failure, he said, "If thou canst do anything have compassion on us and help us." Mark 9: 22. That little word *if*. If thou canst do anything? The very expression implies doubt. If, is perhaps the greatest stumbling-block in all the world. In order for the work to be done he needed faith. What kind of faith? Did he need to believe that God created the heaven and the earth? Gen. 1: 1. He believed that with all his heart. Did he need to believe that God created the sun, the moon and stars? He also believed that. Did he need to believe that God created man in the Garden of Eden? Surely he believed that. What was it he did not believe? He did not believe that Christ possessed the power to cast the dumb spirit out of his boy; or the willingness and ability to do the same. "For he that cometh to God must believe that he is, and that he is a rewarder of them that diligently seek him." He was required to believe that Jesus Christ would demonstrate his power in behalf of his Son. He doubtless had plenty of faith in a general sense, but did not have faith in a particular sense. The condition upon which his son was to be relieved of the dumb spirit was that he would concentrate his faith upon the object of his desire. When he realized his want of faith he cried with tears and said, "Lord, I do believe; help thou mine unbelief." 24th verse, same chapter. When he centered his faith upon the object of his desire Jesus commanded the dumb spirit to come out of him and enter no more into him. Verse 25. It was a complete work as the result of a complete faith. The man's

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part was to believe. It was the part of Christ to perform the act. All things that are necessary for the glory of God, or the good of men, are possible through the agency of faith. It is not to be understood that it would be possible to create a world or a living creature by faith. That is not the idea of the text. But all things that are essential are possible to him that believes. It was essential that the dumb spirit should be cast out of the son therefore it was possible. Every necessity has its possibility. Many things upon the part of man are not necessary; and many things are necessary; and many of the things that are necessary are obtainable through the agency of faith. "Ask and ye shall receive, knock and it shall be opened unto you." Matt. 7: 7. What is it we can receive by asking? The things we need. Men and women need the Holy Spirit. How can they receive it? By asking for it. "If ye, then, being evil, know how to give good gifts unto your children, how much more shall your heavenly father give the Holy Spirit to them that ask him." Luke 11: 13. "If any of you lack wisdom, let him ask of God, who giveth to all men liberally and upbraideth not, and it shall be given him. But let him ask in faith, nothing wavering. For he that wavereth is like a wave of the sea driven with the wind and tossed." James 5: 6. Faith is the condition upon the part of the man. But the power is of God. In Rom. 13: 1, inspiration tells us that there is no power but of God. The powers that be are ordained of God. God is the source and fountain of all power. The orbs of nature move as the result of God's almighty power. The winds and waves of the sea move

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and cease to move at his command. As we stand upon the shore of the broad river and see the current moving down the channel, the impression is that it moves as the result of the power of God. From the smallest movement of the smallest insect in all nature to the largest planet in the vast universe all move as the result of the power of God, and he has ordained the means by which his power can be demonstrated upon the object of our need.

I will here try to illustrate the point under consideration. Every one that has ever been in a city where they have the electrical street car service, has observed that standing on the front part of the car, there is a man. He is the motorman. His business is to run the car for the accommodation of the public travel. By a very small act upon his part the car moves, and the car stops as the result of a very small act upon the part of the motorman. What is the secret of the whole matter? Down yonder, somewhere about the city limits, there is the electrical powerhouse and the car is connected with the powerhouse by means of a wire; and through the wire the power from the powerhouse is applied to the machinery of the car, and the car moves and the car stops. Where is the power? In the powerhouse. What does the motorman do? He performs a small, little act. He turns the lever, that is all. I want to say with a spirit of deep reverence that God is the powerhouse of the universe. There is no power but of God. The powers that be are ordained of God. Before Jesus Christ left this world he said, (Matt. 28: 18), "All power is given unto me in heaven and in earth." All power belongs to Jesus

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Christ, the Son of God, and while he possesses all power he has ordained the means by which his power can be applied to the object of our burden. There is a scarlet thread hanging from the window of the throne of God and connects God with the human race, like the wire from the powerhouse that connects the power with the car; and in order for the power to be centralized and demonstrated a small act, but a very important act, upon our part is necessary. What is it? *It is to believe.* "But if thou canst believe, all things are possible to him that believeth." Believe in what, and in what way? Believe that Jesus Christ is willing and able and will do it. Men who go out hunting for game would hardly expect to hit the object they shoot at without taking deliberate aim.

Concentration. The man with the son with a dumb spirit concentrated his faith upon that one object and said with tears, "Lord, I do believe, help thou mine unbelief." Every human being has a desire, and perhaps every one has a burden. It is said that there is a skeleton in every closet. The corn is on the toe and the shoe is pinching. What shall we do about it?

A long time ago I heard an old gentleman say something that sounded to a boy a little funny and unique. He said that some people went out, as it were, with an empty sack hunting trouble and sorrow, and when the sack was full they just packed it around and around, and made everybody they met as miserable as possible. It seems to be the mission of some people (I regret to say it) to go out and hunt up trouble and sorrow and carry it around to as many as possible. May God deliver us from such people!

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Trouble enough will come without our neighbors trying to bring it to us. But when it does come, and in spite of all we can do, it will come, what shall we do with it? Let us learn a lesson from the mistake that the father of the dumb boy made. What was his mistake? He went to the disciples and went away realizing that vain is the help of man. Psalm 60: 11. The dumb spirit remained in his son. Turning from the disciples, he went to Christ. He went last where he ought to have gone first. He went to the only power that could perform the act—the Lord Jesus Christ. As we look out over this sin-cursed world we see many things that need be done, and men of themselves do not have the power to do them. Is there a way by which we can have it done? Listen to the voice of inspiration, “And when he was come into the house, the blind men came to him, and Jesus sayeth unto them, Believe ye that I am able to do this? They said unto him, Yea, Lord.” Matt. 9: 28. What was it they were required to believe? That he was able to do it. Somewhere else he has said, “that where two or three agree as touching any one thing, it shall be done.” The trouble with many of us is we think we can do it ourselves, when it is utterly impossible. What would you think of a man that would try to run a locomotive without fire or steam? It would be a great failure. But not so great as trying to do ourselves what Christ alone can do and will do if we only believe.

The woman who had had an issue of blood twelve years, and had spent all her living on physicians, and instead of growing better, grew worse, said within herself, if I may but touch the hem of his garment I shall

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be made white. Matt. 9: 20, 21. See her pressing her way through the crowd. What was it that caused her to move? It was her faith. What was it that caused Christ to perform the wonderful act of healing? He said to her, "Thy faith hath saved thee. Go in peace." Luke 7: 50. Faith was her part and she performed it, and Christ performed his part. It is good for all of us to understand what is our part, and our part is to believe in the Son of God and trust him to do the work. Before the dumb spirit was cast out he was foaming and wallowing sometimes in the water and sometimes in the fire. It was a very deep sorrow to his father for his son to be in that sad condition; and when the dumb spirit was cast out it was doubtless a very great joy to him. When we are relieved of heavy burdens our hearts leap for joy. His sorrow was turned into joy. His son, like the Prodigal, was clothed and in his right mind.

Many who may read this essay may not have a son or daughter possessed with a dumb spirit in a physical sense, but how is it in a spiritual sense? A great many in matters of religion are dumb. They can talk glibly about politics, the topics of the day, and especially about the almighty dollar, but dumb about religion, about Heaven and God. In many places the church is dumb. No interest; no revival spirit; no conversions. Such churches and such people need that those nearest to them would pray the prayer of faith in their behalf. What is necessary in order to have the dumb spirit cast out of a dumb church? It is to have Christ to display his power, and in order for him to display this power somebody must believe.

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Once there was a palsied character near where Christ was performing his miracles of healing. He was unable to walk to the place, but he had four friends who placed him upon a couch, and moved with him toward the place where Christ was at work opening the eyes of the blind, causing the lame to walk by placing life in the palsied limb. When they arrived at the house it was crowded to that extent they could not get to him through the crowd. What shall we do, doubtless was suggested: Shall we carry our friend back without being healed? No. They acted upon the idea that where there is a will, there is a way. But let us change it just a little: Where there is faith, there is a way. They ascended to the house top, made an entrance through the tiling, and let down the palsied man in the presence of Jesus, and Jesus looked upon them and said to the sick of the palsy seeing their faith, "Son, thy sins be forgiven thee." Mark 2, 5. Seeing their faith. They had faith to believe that if they could bring their friend into the presence of Christ that he would be cured, and he was cured. Through what agency? Faith.

Look around you, brother, and find what your burden is, and then remember that all things are possible to him that believes. If we fail to believe, we will go down hill till we reach the bottomless pit, but if we do believe, we will go up hill to a topless heaven.

"Let us believe the truth to-day,  
And see the dumb spirit driven away;  
His power remains the same,  
Blessed be his holy name."

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## CHAPTER XI.

### JONAH'S EMPLOYMENT WHILE ON THE INSIDE OF THE FISH.

Then I said, I am cast out of thy sight. Yet I will look again toward thy holy temple. Jonah 2: 4.

A GREAT many people seem to think that the history that we have of Jonah, and of his being swallowed by the great fish, is like many other fish stories, not literally true. Near the beginning in this essay, I want to say that I believe the Bible to be true, and the history of Jonah is part of the Bible. It has been given by inspiration and is profitable for doctrine, etc. 2nd Tim. 3: 16, and in it is to be found a very profitable lesson.

Jonah was a man, a real man. He had a soul, and his soul had a body that it lived in. Jonah was created by the same God that created all things, and there was a purpose in his creation. The Lord had something for him to do. I believe that there is something for every man to do. I do not believe that men and women are born into the world to be idlers in the Lord's vineyard. Over in the city of Nineveh, the people were ignorant and very wicked. The Lord told Jonah to go to Nineveh and deliver a certain message. Tell them that in 40 days Nineveh shall be destroyed. Jonah 1: 2. But, said Jonah, No, I'll not go to Nineveh; I'll go to Tarshish. I suppose he had heard the story about the man who was telling his neighbor about how obedient his dog was, and to

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show the man how it was he told the dog to go out of the house; but instead, he went under the bed, and his master said that would do just as well. Jonah perhaps thought it would do just as well to go to Tarshish, but the Lord didn't think so. Jonah went down to Joppa and found a ship preparing to sail for Tarshish. The devil always tries to provide a means of conveyance for those who are running away from the Lord. He paid his fare to go to Tarshish and the ship sailed away. Tarshish was a place where Jonah did not have any business, and like every man that tries to go where he has no business, and where the Lord doesn't want him to go, he got into trouble. Very serious trouble. I guess he thought he was safe from the presence of the Lord when out at sea, and he decided to go down into the hinder part of the ship and take a nap. About the time he became sound asleep, I think he was snoring, a great wind came down upon the sea. The waves were rolling high, and they were all in great trouble, and every man was calling upon his god. How strange that men pray so earnestly when in trouble, and so little when not in trouble. They were in trouble and were praying. Some of them ran in to where Jonah was, and said to him, "What meanest thou, O sleeper; arise and call upon thy God." Jonah 1: 6. Jonah at once began to realize that it was on his account that the sea was tempestuous. The men on the ship cast lots to find out who the guilty party was, and the lot fell upon Jonah. They demanded of him to give an account of himself; what country he was from and what God he served; and when he told them that he was a

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Hebrew, and served the God of Heaven, they were afraid of him, and asked him what they should do with him; and he told them to take him up and cast him overboard, that the sea might become calm. Jonah 1: 12. The men rowed hard to try to bring the ship to land, but they could not, and as the last resort, they tumbled the poor fellow overboard, and the sea ceased from her raging. Jonah 1: 15. Verse 17: "Now the Lord had prepared a great fish to swallow up Jonah, and Jonah was in the belly of the fish three days and three nights." What was he doing while he was in there? Was he sleeping and snoring like he was on his way to Tarshish? No; he was not. He was doing what I think you and I would be doing if we were in prison—be studying and working; trying to get out. Jonah was very busy trying to get out, and, like my father's old mule, just kept on pawing at the stable door until finally the door opened and out it went. What was he doing while in such a dark dungeon? The next answers the question. Notwithstanding I am cast out of thy sight, yet will I look again toward thy Holy Temple. Substantiating the fact that he had looked before and he would look again. In chapter 2, verses 1 and 2. "Then Jonah prayed unto the Lord out of the fish's belly and said I cried by reason of mine affliction unto the Lord and he heard me, out of the belly of hell cried I and thou heardest my voice." He prayed, he cried and he looked toward the holy temple of the Lord. Some one may be ready to ask how could he look from such a dark dungeon. Did you ever get up in the dark hours of night, when all was so dark

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you could not see a wink, and look for the door knob by feeling with your hand until you found it? Out of the belly of hell he cried and the Lord heard him and gave deliverance. The fish vomited Jonah up. "And the Lord spake unto the fish and it vomited out Jonah on the dry land." Jonah 2: 10. He got out. I guess he felt mighty good to get out of such a slimy dungeon.

From the Jonah lesson we learn, first, it does not pay to try to run away from the Lord. He will follow us up and toss the vessel that we are in until we will pray to be thrown overboard. The fish in this narrative, while it was a real fish, I don't know how large it was. The Bible says it was a whale. Matt. 12: 40. It is said the Lord prepared a great fish to swallow up Jonah. While it was a great fish, it is emblematical of darkness. When men run from the Lord they are thrown overboard and are swallowed by the fish of darkness. John Bunyan, in his "Pilgrim's Progress," tells about the pilgrims getting into Doubting Castle as the result, like Jonah, of taking the wrong road. What is Doubting Castle? Nothing more nor less than the fish of darkness that men get into by running away from the Lord. Some people, as has been suggested, don't believe the fish tale, that the fish swallowed Jonah, but by looking into our own experience we will realize that the fish of darkness has also swallowed some of us. When in the fish of darkness what shall we do? Shall we conclude that because we are in the dark we must remain in the dark and finally die? No, no.

The following story may seem a little ridiculous

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to tell, but I heard a Methodist preacher tell it in a lecture to some young students, urging them to work and never give up the struggle in the battle of life. The story runs thus: 'A certain man near a certain city was engaged in the dairy business, furnishing milk to the people in the city. The weather became very dry and vegetation scarce. The cows were not giving sufficient milk to supply all of his customers. One morning on his way to the city he decided to overcome the scarcity of milk by pouring a bucket of water into his milk can. He obtained the water by dipping the bucket into the spring branch. Without his knowledge he poured into his milk can two live frogs. The frogs realizing their condition entered into a dialogue as to what they would do. One said to the other, "Here we are in this dark can, there is no way of escape; nothing to do but to die in this dark dungeon," and he struggled to the bottom, gave up the ghost, and died. The other frog said to the first, "I am going to kick till I die or get out," and he went to kicking and when the dairyman arrived in the city he took the lid off of the can and behold, Mr. Frog that would not consent to die without making the effort was setting up like a gentleman on a lump of hard butter that he churned by his persistent kicking.

"Strive to enter in at the strait gate." Matt. 7: 13. "Seek, and ye shall find." Matt. 7: 7. Regardless of how dark the dungeon may be into which we find ourselves, we should never despair, never cease to make all possible effort to be liberated. It is said that it is a sorry mule that won't jump. It would be a sorry prisoner that would not get out of jail if he

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could, and I shall say softly that it is a sorry man or woman who would not get out of the whale of darkness if they could.

In the life and actions of Jonah we see that he traveled in two directions. When he went to Joppa and tried to go to Tarshish he went down hill until he landed in the stomach of the fish. When he prayed, cried and looked while in the fish, he went up hill from darkness into light till he reached the place where he had left when he started to go to Tarshish, and from there he continued up hill till he reached Nineveh, where the Lord at first told him to go. And there he delivered the Lord's message. Nineveh repented, put on sackcloth and sat in ashes, and was saved from the curse that had been pronounced against them.

My brother and sister, have you been acting like Jonah? Doubtless you have in the fact that you have run away from the Lord when he told you to go and do some particular thing, and you have refused to go, and you have been shipwrecked and thrown overboard and swallowed by the fish of darkness. You are in there. Are you making any effort to get out? Jonah may be condemned for getting into such trouble, but surely he deserves a compliment for making such a heroic and successful effort to get out. I believe he did his best. Have you done your best? When we do our best the best results will follow. There is something marvelous and strange that after Jonah had run away from the Lord, and acted worse than a bad boy at school, that the Lord did not let him remain in the fish and die? It can only be accounted for

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from one standpoint, and that is that God is loving and merciful to his disobedient children. While Jonah was in the prison of darkness by the X-rays of God's all-seeing eye, He saw him, and his ear was open to his cry of distress. He saw him and heard him and caused the fish to vomit him out on dry land into the sunlight of a glorious day.

Jonah is not the only one that we have an account of that run away from the Lord and got into trouble, but afterwards was restored. Peter declared that he would not forsake his Master, though all the world would forsake; but when the test came he did forsake him, denied him, and got into the dark dungeon. But he went out and wept bitterly. Matt. 26: 75. He bitterly repented of what he had done, and on the day of Pentecost preached and 3,000 were converted. In the Garden of Eden, Adam, like Jonah, went away from the presence of the Lord, and got himself and the whole race into the great fish of darkness and sin, and from the regions of darkness their cries reached the ears of a loving and merciful Father, and he sent his Son into the world to open the door of the fish's mouth and let him out. It was possible for Jonah to make his escape from the great fish, though it may have seemed impossible. Through and in consequence of the gift God made when he gave his Son as a sacrifice on the altar of Calvary the human race can get out of darkness. When Adam sinned the Lord God called to him and said, "*Where art thou?*" Gen. 3: 9. I want to propound the same question to every one that will read this discourse, Where are you? The Lord had created and called Jonah to do a certain

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work—to go to Nineveh. Has he not called you and I to go and say or do something, and like Jonah, we haven't done it, and are in the dark? Somewhere not far from all of us, not far away, is a Nineveh that needs the message that the Lord has told us to deliver. He told Jonah to go, and told him what to say when he got there, but, like a stubborn animal, hard to lead, he refused to go. Perhaps he dreaded the work, but by refusing his work was more than doubled. It is said that if some men would work as hard to pay their debts as they do to keep from paying them, that they could pay them easily. If Jonah had gone on to Nineveh at first he would have saved all that trouble that he had trying to go to Tarshish. Brother, if you have tried to go to Tarshish, back out, and don't go. Jonah got into trouble and so will you. But if you have made the mistake that he did, and have been swallowed by the fish of doubt, do as he did—pray, cry, and look toward the holy temple of the Lord, until you get into the light; then go to Nineveh and deliver the Lord's message—

To those who need to share  
The message of love divine,  
That they in heaven a crown may wear,  
That through eternity will brightly shine.

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## CHAPTER XII.

### HOW TO CAUSE OUR ENEMIES TO RETREAT.

When I cry unto thee then will mine enemies turn back.  
This I know for God is for me. Psalms 56: 9.

It is an undeniable fact that man has his enemies. He has one chief enemy, and that one has many offsprings. Who is man's chief enemy? The devil, or Satan, is the chief enemy of man. The fact that he is the enemy of man has been demonstrated from the early dawn of creation down to the present moment. The enemy got into the Garden of Eden and caused man to sin and lose the image in which he was created; caused him to be driven out from the presence of God into a state of misery; and from the early dawn of creation down through all the ages of time the devil has been doing his work among men, demonstrating the fact that he delights in misery, that he delights to overthrow man in all of his plans that is for man's good and happiness. It is, I believe, the greatest problem connected with human life to know how to turn our enemies back; how to cause them to retreat from the scene of action, while man enjoys his liberties. How can it be done? is the problem with which I am dealing. Is man sufficient within himself to battle successfully with the enemies that war against him? *No, he is not.* I do not propose to reflect upon the intelligence of any man when I say that man's chief enemy has more knowledge than man has, and he is possessed with greater strength than man. The enemy

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is the strong man of the house until a stronger is brought against him. While man is weaker than his chief enemy, there is one that is stronger than the enemy. Who is that one? It is the Lord Jesus Christ. He has power to turn our enemies back. A demonstration of the fact under consideration can be learned by studying the temptation of Christ in the wilderness, recorded in the fourth chapter of Matthew. Immediately after the baptism of Christ, he was led of the Spirit into the wilderness to be tempted of the devil. Those of you who are familiar with the history know that Christ suffered him to suggest several things to him, and finally he suggested to him that if he would fall down and worship him that he would give him all the kingdoms of the world. But Christ said to him, "It is written, thou shalt worship the Lord thy God, and him only shalt thou serve." Matt. 4: 10. He told Satan to get behind him, and he got behind him. Why did he do it? Not a matter of choice. No; but because he had it to do. The superior power of the Lord Jesus Christ compelled him to do it. It is one of the most joyful truths in all the Bible that Christ, the Son of God, has power to turn the enemy back. He resisted every temptation that was brought against him. Put the enemy to flight. Caused him to retreat from the scene of action, leaving Christ victorious on the battlefield, where the greatest victory was won for man's interest that had ever been fought up to that time. The enemy attacked the first Adam in the Garden of Eden and overcame him, because Adam made the fight in his own strength and lost the victory. But Christ, the second Adam, fought the en-

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emy by the power given him by his Father and turned the enemy back. How can we turn the enemy back? By crying unto him who turned him back in the wilderness of temptation. By leaning upon his strong arm for protection when the enemy is approaching us. When I cry unto thee then will mine enemies turn back. Christ could speak the word and say, "Get thee hence, Satan," and Satan immediately moved to the background. When we are in a conflict with the enemy if instead of wrestling with him in our own strength we cry unto the Lord, how quickly we would realize that he would turn back. "Resist the devil and he will flee from you." James 4: 7. How shall we resist him? By calling on the Lord, by crying to a power greater than ourselves. The Lord Jesus Christ proposes to be our wisdom and strength. He will fight our battles for us and cause our enemies to retreat if we cry unto the Lord. The Psalmist says this: "I know that when I cry unto him he will turn my enemies back." With the Psalmist it was a matter of absolute knowledge that he would turn the enemy back when he cried unto the Lord.

The thought has already been brought out that the devil is man's chief enemy, and that he has many offsprings. All form of sin is an offspring of the chief enemy. Darkness, doubt, anger, pride, avarice, and many other things that might be mentioned, are the enemies of the human race and the present and eternal welfare and happiness of every individual depends upon these enemies being turned back. Do you know, dear reader, that the Lord will do it? Do you know by a sweet experience that he has done it? When

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pursued by darkness, gloom and doubt, have you ever realized that by crying unto the Lord your enemy has been turned back?

It seems from the teachings of revelation and observation that our enemies are continually moving against us. Man seems to be a creature that two worlds are battling for. The enemy of man is trying to capture him and carry him down hill until he reaches the lowest point of degradation and misery, while Jesus Christ is at the right hand of the Father in Heaven, clothed with all power in heaven and in earth, ready to turn back every enemy that attempts to harm him while he struggles up the rugged hill from these low grounds of sorrow, to that inheritance that is incorruptible, undefiled and that fadeth not away. 1 Peter 1: 4. I am still pressing the question. Do you know that he will? Do you know he has done it?

As we travel through this world many days are dark days. There are many days when the dark clouds get between us and the lovely sunshine. There are perhaps with all of us many days when the clouds of spiritual darkness intervene between us and the Sun of Righteousness, and our strong desire is to have them turned back. When the soul has once enjoyed the sunlight of God's infinite love, how it loathes the idea of living in the dark. How hungers for the clouds to pass away. When the material clouds are between us and the material sun we have no power to move them. That power, like all other power, belongs to God. Neither can we remove the clouds of spiritual

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darkness that come between us and the Sun of Righteousness. But he, the Lord, can move them and will do it when we cry unto him.

There was a day once in the history of the life of the writer that was a very dark day in a spiritual sense. My very soul seemed to be in prison, shut up in the regions of darkness. When the shades of night began to gather around me I started to travel a distance of six miles toward my father's home. It was a cold night in the month of December. I had not gone far until I stopped the team I was driving and knelt down upon the cold ground beside the road. I cried unto the Lord and the Lord that night drove back the clouds, and I was in the light. The clouds had been driven beyond my vision. Sorrow was turned into joy. My enemy, which during the past day had been darkness and doubt, was gone, and I was permitted to bathe my soul in seas of heavenly rest. It was a grand night. That has been nearly forty years ago, but the memory of that night is very sweet because of the fact that on that night, like David of old, I cried unto the Lord and he heard me and delivered me from all my fears. Psalms 34: 4. Yes, I know it. I know that my enemy was turned back. Paul was possessed with the idea of knowing when he said, "I know in whom I have believed." 2 Tim. 1:12. We know that if our earthly house of this tabernacle were dissolved, "we have a building of God an house not made with hands, eternal, in the heavens." 2 Cor. 5: 1.

David knew the Lord could turn his enemies back. Paul knew in whom he had believed, and he knew if

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this earthly house was dissolved that he would enter a house not made with hands, one built by the divine hand. Can we all know these grand truths from an experimental standpoint? Certainly we can, because God is no respecter of persons. Acts 10: 34. It is his will that his children in all ages should know for themselves that when they cry unto him he turns their enemies back, and enables them to rejoice in the fact that they are standing fast in the liberty wherewith Christ has made them free. Gal. 5: 1.

The enemy turned back. Skepticism and infidelity have been the enemy of God and the church in all ages. Men have tried in their own strength to turn infidelity back by science and philosophy, but the enemy moved forward. But when men and women have cried unto the Lord, infidelity turned back. A long time ago the writer was placed in possession of the following narrative: In a certain community there was a learned infidel and in the same community there was a learned preacher. The preacher invited the infidel out to hear him preach. The preacher wanted to convince him of the truth of the Bible. The infidel went and listened attentively while the preacher proceeded in a scientific way to draw arguments from science and philosophy in support of the fact that "*Thy word is truth.*" The infidel listened attentively, and at the close rose up stiff in his infidelity. When he was about to pass out at the door, an old colored woman who knew nothing about science and philosophy, but knew God in the power and forgiveness of her sins, looked into his face and gave expression to an earnest prayer that the

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Lord would bless and save him. She called upon the Lord that the enemy of infidelity might be driven back. Her prayer was answered. The Holy Spirit commenced showing him his lost condition. Every passing breeze seemed to repeat to him the old colored woman's prayer. He went into his office and tried to throw it off as a delusion, but could not. He found relief by kneeling in his office before God renouncing his infidelity, and like the Phillipian jailer when Paul and Silas at the hour of midnight sang and prayed, believed on the Lord Jesus Christ and was saved. His enemy had been turned back. He went out rejoicing and praising the Lord. The preacher heard about it and ran to the scene thinking, Well, I have sure enough killed the bear; but when he met the preacher he said to him, you have had nothing to do with it. It was the simple, earnest prayer of the old colored woman that brought conviction to my soul. It is the power of God that will turn the enemy back and that power will be demonstrated when we cry unto the Lord. Reader, can you say, I know it will, for I have tried it?

"For God is for me." When the Psalmist realized that his enemy had been turned back he realized that God was for him, that God was his friend. When men are under the influence of their chief enemy they can be made to believe a lie, and the greatest lie that Satan ever tried to make a human being believe is that God does not love them. The Devil is the enemy of the human race and God is the friend of the human race.

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*For God is for me.* In one of the preceding chapters some arguments have been brought forward in support of the truth that God is for us. Volumes might be written upon this subject, and when done the half would not be told. The Psalmist brought it down to his individual self. For God is for me. When we try to consider "that God so loved the world that he gave his only begotten Son, that whosoever believeth in him should not perish but have everlasting life" (John 3:16), let us consider it in the light of the fact that it was for me as an individual as much as if I was the only one in the world. God is for the world and I am part of the world, and therefore he is for me. In dealing with this subject the impression is received that we ought to realize our individuality. It will doubtless do us all good if we stop long enough to count our individual blessings—the blessings that have come to me, to you, and to all of us in an individual way. They are more than we can number. When we realize how good the Lord has been to us as individuals, we are then prepared to be a blessing to those around us. It is very easy for me, when I realize that God is for me, to impress my brother with the great truth that God is for him also. The more we realize that God is for us as individuals, the more we realize that he is for those around us. If our enemies are not turned back we will go down hill. If they are turned back we will go up hill. The way to have them turned back, and to know as an experimental fact that God is for me and for you, can be realized in the great truth: "When

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I cry unto thee, then will mine enemies turn back.  
This I know, for God is for me."

My brother, God is for you, strong and true,  
Are you for him, your truest Friend?  
He will your enemies undo,  
If you will trust him to the end.

## CHAPTER XIII.

### HOW TO CATCH MEN.

And Jesus said unto Simon, Fear not, from henceforth thou shalt catch men. St. Luke 5: 10.

SIMON PETER, one of the chosen apostles of our Lord, was a fisherman by trade. In the narrative in the fifth chapter of Luke, of which the text is a part, we have an account of him and some of his associates fishing all night without catching anything. It is very disheartening to fish one whole night and catch nothing. I tried it once that I know of. Near the dawn of day, Jesus, their Master, joins the fishing party, and said to Simon "Thrust out a little from the land." Then he told the Master, "We have toiled all night and taken nothing." Perhaps the reason that he had taken nothing was the fact that he had been fishing too near the shore. Simon, in obedience to the suggestion of his Master, moved out from the land. Then the Master said to him, "Launch out into the deep and let down your nets for a draught." He told him first to thrust out a little from the land (Luke

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5: 3), and then told him to launch out into the deep. Go down into the deep water where the fish are. Let down your net among them and see what the result will be. The net was let down at the very point where they were told to let it down, and the result was they enclosed a great multitude of large fish, so many that they had to beckon to their partners for help to get them out. The night previous they had been fishing according to their own theory of fishing and never caught a single fish; but when they abandoned their own theory and moved out from the land, launched out into the deep, they were eminently successful. They were astonished at their success. They doubtless caught a great many more than they expected. The Master was teaching Simon a very important lesson, that even in the matter of fishing for the fish that are in the rivers and lakes, that we must thrust out from the land and let down our nets at the right place. The Lord had Peter under training for a more important work than catching fish. From henceforth he was to catch men. He had shown him how to be successful in catching fish, and to follow the same principle would cause him to be successful in catching men. Upon the part of Simon and those constituting the fishing party, when the Master told them to thrust out a little from the land, they thrust out; when he told them to launch out into the deep, they launched out, and when told to let it down they let it down; and they brought up the fish. Those who learn to be obedient to the laws of business are the ones who will be the most successful in the Lord's business. The man that learns how to be successful

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as a fisherman will learn how to be successful in catching men. The law that causes us to use what is usually called common sense is an essential item in order to catch fish. Fish and men are alike in that particular. They can both be caught by using it on all occasions. It was common sense on the part of Simon to do what he was told to do by one that thoroughly understood the business. Suppose they had refused to thrust out a little from the land and talked and argued the matter, all the fish in the lake would have been scared away. But they quietly moved from the land and launched out into the deep.

Every one who has had any successful experience in fishing, knows that it is not best to talk too much on the shore, and the same principle is true in dealing with men. Many men have been scared away from the hook they were ready to swallow by somebody talking too much, saying the wrong words at the wrong time. Sometimes preachers lose their power over the men they are trying to catch by talking too much. Unguarded remarks are bad bait with which to catch men. Too much fuss is very repulsive to the fish and especially to men. Once upon a time I spent a night with a fishing party in one of the streams of my native county (McNairy, Tenn.). In the company there was a man who had considerable experience as a fisherman, and he said the way to cause the fish to come to the hooks was to shine the light from the shore. He said it was the nature of fish to come to a light. I take it for granted that he had learned the lesson from experience and observation, and certainly men are moved and attracted by light. There

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is a great drawing power in light and men who are in the dark when they see it will incline toward it.

Jesus said, "Let your light shine before men that they may see your good works and glorify your Father which is in heaven." Matt. 5: 16. Let your light shine. When men are in the dark they need light. They need it to shine along their pathway. It is believed by many that the sublimest sentence ever uttered was when God said, "Let there be light, and there was light." Gen. 1: 3. What a wonderful blessing is light. What would the great solar system be without the sun to give light by day and the moon to give light by night. The material sun gives light to the planets around it, and their inhabitants. When the shades of darkness fall upon our world, the sun reflects its light upon the face of the moon and causes the moon to give us light by night. The moon does not possess any light within itself. It reflects the light of the sun. Men of themselves do not possess light. Jesus says, "I am the light of the world." St. John 8: 12. Jesus is the true light that lighteneth every man that cometh into the world. St. John 1: 9. How are we to let our lights shine? By receiving from Christ the light and reflecting it upon the world. When men see in us the reflected light of Christ it constrains them to glorify our faith which is in heaven. There is great power connected with it when God's church and people are full of light; men are drawn into the gospel net and caught for Christ.

The church at the present time is discussing the subject with regard to how to obtain the best at-

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tendance. I would like to suggest to all of them, the fisherman's theory. Shine the light from the shore, out upon the dark waters where men and women are in darkness. Let them see in you and I the light of Christ, the true light that will draw men from the power of darkness, by strictly obeying the command of his divine master, Simon Peter, after a night of toiling and taking nothing, was astonished and those who were with him at their wonderful success, a great multitude of fish. My brother and sister, have you, like Simon, been toiling as it were all night, and have caught nothing? If that is your experience, suppose you listen and obey the command of our dear Lord and Master. If they had have refused to thrust out from where they had been fishing all night, they never would have caught the wonderful draught. According to the observation that I am having, many who are toiling in vain need to thrust out a little from the land, and launch out into the deep and let down the net among the men that need to be caught for Christ. Many seem to be afraid to thrust out. Afraid to trust God!

In my boyhood days, I went one day to an old-fashioned water-mill for the purpose of getting some corn converted into meal. It was a cold winter day, and a lot of boys had a chunk fire around which they sat and parched corn, and told such stories as boys only can tell. One boy told of something that had happened that I have thought about many times, and as it strongly illustrates the fact of our unwillingness to thrust out from the land, I will try to

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tell it. A boy in a certain community fell into deep water, and was in the very act of drowning when his friends came to his rescue and got him out. He said after he was out, that he could have swam out easily if he only could have felt of the bottom of the stream. Yes, and that is the way with a great many of us, before thrusting out, we want to feel the bottom; we want to feel that there is no danger. Why did he not trust himself in the deep water and swim out? If we only would learn the lesson of thrusting out a little from the land, and launching out into the deep, what a great draught we could catch. It is very hard to get men to trust the Lord when we are not willing to trust him ourselves.

At this point I want to say that the safe and wise thing to do on all occasions is to trust the Lord. The pages of history fail to reveal the fact that any man ever made a mistake by trusting the Lord, by thrusting out from his surroundings at the command of his divine master. It can not be found. We are all in the catching business. Catching men either for Christ or the Devil. Every human being is sending out an influence that is having an effect, either for weal or woe. Somebody is being caught by us for one side or the other. You are either sending somebody down hill or up hill. What does your influence stand for, in what lake are you fishing, and what kind of bait are you using?

When men are drawn by the power of light to the proper place, there is only one more thing essentially necessary in order to catch them. If you meet a man with fishing tackle on his way to the lake or

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river, and he makes inquiry as to the best bait to be used, what would you tell him? Let the apostle Paul answer. In all his ministry he used it, and it never failed. What was it? Charity, which is love, never faileth. Love is the kind of bait that men in all the different walks of life will bite at. I will undertake to say, fearless of all successful contradiction that when we have our hooks and nets well baited with love, men never fail to bite at them. *Love, love!* It never fails! Every man's failure as a fisherman for Christ has been for the want of love, and every man's success has been the result of the possession of it. *Love!*

Rev. Dwight L. Moody was eminently successful in catching men in the gospel net. What was the secret of his great success? He had the light of God's truth in his countenance, and love for God and man in his heart. It has been said that not a very great while before his departure from earth to heaven, he had an appointment to preach in the Music Hall, in the great exposition building in the city of St. Louis, Mo. It is the largest building the writer was ever in, and has a seating capacity for six thousand people. It was said that fifteen or twenty thousand people were turned away; could not get into the great building. Some newspaper editor asked the question, Why does everybody want to hear Moody? He went on to state that Moody was comparatively an uneducated man; that he preached the same old sermons over and over again. There is a great secret somewhere. Where is it? Some other newspaper editor answered him by simply stating the fact that

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Moody loved everybody and that everybody loved him in return, and therefore they wanted to hear him. "Charity (Love) never faileth." After Simon Peter and his associates had caught the great draught of fish the one that taught him how to catch them said to him, "Fear not Simon from henceforth thou shalt catch men." What was it that he was not to fear? He was not to fear the results of thrusting out from the land; not to fear the idea of starving in consequence of thrusting out from worldly things and engaging in the business of fishing for men in a spiritual sense. Say brother preacher, have you thrust out from the business of this world? If I am not mistaken, many are failing to catch, because they have failed to thrust out and let down the net at the right point.

There was another time in the history of Simon Peter when he caught a very large crowd of men. Greater perhaps than the number of fish he caught on the morning after he had toiled all night and taken nothing. Ten days before the day of Pentecost, Peter, with a number of the other disciples, went into an upper chamber in the City of Jerusalem. The master told them to tarry in Jerusalem until they were endued with power from on high. Luke 24: 49. They spent ten days and nights praying for the fulfilment of that promise that the father made a long time ago, that he would pour out his spirit upon all flesh. Joel 2: 28. On the morning of Pentecost that promise was fulfilled. The Spirit came as the sound of a rushing mighty wind (Acts 2: 2), that filled all the house where they were sit-

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ting. They were enabled to speak in different tongues. Every hook and net was properly baited to catch every man upon the ground. The same Simon Peter that once caught a great draught of fish, preached a sermon that was so well baited with the Holy Spirit that three thousand were caught for Christ and saved. If we, as humble ministers, will thrust out from our worldly surroundings, launch out into the deep and let down our nets according to the Lord's direction, we can do likewise. Will we do it? May the Lord help us all to catch men for Christ.

And through eternity brightly shine.  
Because of turning many to the right;  
Remember that love divine,  
Has never failed in the fight.

## CHAPTER XIV.

### WHICH SIDE ARE YOU AND I ON.

He that is not with me is against me; and he that gathereth not with me scattereth abroad. Matt. 12: 30.

HUMAN beings from a human standpoint are divided up into a great many different grades of society. Among the wealthy, we behold the upper tens, among the middle classes, the middle tens, and among the poor classes, the no tens. *Society! Society!* So many grades of it, like the Jews and Samaritans, one sect does not have anything to do

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with the other. The majority of the rich disdains to associate with the poor, or those who claim to be wise with the ignorant, birds of a feather flocking together. Such is human society. A great many grades of it, but from God's standpoint the whole human race is divided into just two classes. And you and I, and every man, woman and child, belong to one or the other of these two classes. One is for Christ and the other is against him—"He that is not with me is against me." There is no neutral ground between the two. You are either for or against him, which means that you are either his friend or his enemy. You love him, or you do not love him. The declaration is plain and positive, and no room for any misunderstanding about it. Every act of man's physical being has an effect upon the objects around him, regardless of how large or small they may be. Throughout the physical universe, one material object is affected by another. There is nothing except God that is independent within the range of its own being. It is admitted by all who claim to know anything about the principles of philosophy and science that the movement of every planet among the mighty orbs in nature, has an effect upon the other. The sun affects the moon and the moon affects the earth, and the movement of the earth affects every living creature upon it, every leaf and every flower.

Russell H. Canwell, of Philadelphia, Pa., in his life of the Rev. Chas. H. Spurgeon, has advanced what may seem to some to be a very extravagant idea, but upon thorough investigation you will find that

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the idea is founded upon what is an undeniable fact. It is as follows: The trembling of a leaf will affect the motion of the earth, and the motion of the earth will affect the motion of the sun, and the motion of the sun will affect every planet throughout the universe; all affected and put into motion by the trembling of the little leaf. Such is the law of the physical universe, according to the science of philosophy that the movement of one object affects another.

In the spiritual universe. One mind affects another. When one mind begins to act, it causes another mind to act in the same direction. Did you ever commence thinking about some person, or some object, and the one with whom you were associated would speak about it before you did? I believe the right word to convey the idea is affinity between minds—one mind affecting another—and I think without exaggeration that it has been demonstrated a thousand times with the writer of this essay. Man is composed of the physical and spiritual, of body and soul, and every act of both has an effect, and the effect is all either for or against Christ. As we move among men, we possess a physical and spiritual influence, and it is all on one side or the other, for or against Christ. It is impossible to travel without traveling in some direction. We are all traveling from time to eternity. There are two directions: One direction is down hill on the road that is against Christ; the other direction is the strait road that is for Christ. One leads to Hell and the other to Heaven. One is down hill and the other is up hill. One is against Christ and

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the other is for Christ. Which side are you and I on? I make the inquiry with earnestness, for it is a very important matter.

### GATHERING.

“He that gathereth not with me, scattereth abroad.” Our influence is either gathering for Christ or against him. Our thoughts, our words and our acts, all have a tendency to gather somebody into the fold of Christ, or else drive them away. Which side of the line is your conduct on, my brother? I am not asking you what church you belong to, or what political party, or what grade of human society you are in; but where are your thoughts, words and deeds? Are they gathering for Christ, or scattering abroad? Man in his creation and being has been formed with the idea that he should gather around him. I believe it is the will of the divine being that man should gather together by his influence, the material that should compose the church of Christ. There are many occupations in this world that are considered to be legitimate and honorable. Among them all, what is the best and most useful? Gathering for Christ. There is a vast amount of material in the world that is going to be gathered by one side or the other. Harvest time is here and the reapers are busy gathering grain. The devil has his reapers busy gathering against Christ. Those who are for him are gathering for him. All are gathering for the one they are in favor of. I believe the highest joy that mortals

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can attain in this present world, is to be found among those who gather for Christ, and the richest reward in eternity will come to those who gather most for Christ.

In Daniel 12: 3, is to be found a very rich expression. "And they that be wise shall shine as the brightness of the firmament, and they that turn many to righteousness as the stars forever and ever." Turning many to righteousness is gathering for Christ. The ones who turn the greatest number to righteousness, will shine as the firmament and as the stars forever and ever. Jesus said, in Matt. 5: 14, "Ye are the light of the world; a city set on a hill cannot be hid." Who is it that is a light to the world? Those who are gathering for Christ. Those who are sending out a light and influence that is gathering from among the children of men jewels for the Master's crown. It is said that there is joy in heaven among the angels when one sinner repenteth (Luke 15: 7), when one is gathered for Christ. What is the most joyful scene ever witnessed upon earth? It is to see a lost soul gathered for Christ. Over such a scene, saints upon earth shout for joy, and the angels around the divine throne gather together their golden harps and make such melodious music that starts a wave of joy that is realized throughout the vast domain of our father's universe. The best news that was ever borne from earth to heaven, is that a soul has been gathered from the ranks of the enemy and gathered into the fold of Christ. What wonderful business it is thus to be engaged in.

When we want to gather the products of earth

we go out into the fields, and when we want to gather for Christ, we should go out into the world. Matt. 13: 38. The world is the place to go and gather for Christ. In Mark 16: 15, 16, in giving the commission to his disciples, he says, "Go ye into all the world and preach the gospel to every creature. He that believeth and is baptised shall be saved, and he that believeth not, shall be damned." The field is the world and the command direct from the lips of the master "Go ye into all the world." Go into every part of the field, into every nook and corner, where men, women and children can be found, and gather them in. The field is prolific with material that is ripe for the harvest, and the reapers for the devil are on hand to gather into the wrong garner—into the ball room, gambling dens, and places of iniquity; the road is a down hill point, and those who gather for Satan, haul heavy loads down the broad way to destruction. "Enter ye in at the strait gate for wide is the gate and broad is the way that leadeth to destruction, and many there be which go in there at. Because strait is the gate, and narrow is the way that leadeth unto life, and few there be that find it." Matt. 7: 13, 14. Many are gathering and hauling on the broad down hill route, and a few are gathering and moving on the up hill route. Again, I will ask the question, What are you and I doing? On which side are we working? For Christ or scattering abroad—driving away from him? There will be a day when the secrets of men's hearts will be revealed, and every man's work shall be tried as by fire. First Cor. 3: 13. There will be a time in every life when

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it will be made manifest what we have been doing, gathering for Christ or scattering abroad.

At present, I am unable to find language sufficiently strong to convey the idea of the wonderful blessedness that will come to all those who go out into the highways and hedges, and gather for Christ. In this world they enjoy manifold blessings, and in the world to come it will be joy unspeakable and full of glory. 1st Pet. 3: 8. Sometimes those who gather for Christ do so under great difficulties. But the difficulties only increase the joy when the labor is ended. "Those who sow in tears shall reap in joy." Psalm 126: 5. "He that goeth forth weeping, bearing precious seeds shall doubtless return, bringing his sheaves with him." Psalms 126: 6.

### SCATTERING.

Those who are not gathering for Christ are scattering abroad, driving away from him, and all are doing one or the other. Can you imagine a more unprofitable business than to be found on the side of those who are scattering people away from Christ? In the associations of life the power of influence is very susceptible. No man liveth unto himself, and no man dieth unto himself. Among those with whom we live, we are gathering for or against Christ. What are you doing for your neighbors? Are you scattering them away from Christ? We are responsible to a certain extent for the conduct of our neighbors, and there are many ways by which we can scatter our neighbors away from Christ. We are com-

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manded to love our neighbors as ourselves, and the way to demonstrate our love is to see to it that we do not scatter them away from Christ. What is any worse than a man in a community who delights in spreading gossip among neighbors? who delights in telling everything that is bad and nothing that is good that comes to his ear? who, like buzzards, feast upon decaying flesh and fly from place to place scenting where more can be found? Scattering abroad with their tongues and inconsistent life, those that ought to be drawn to the bosom of Christ by the power of a prudent tongue and consistent life. A bad man in a community is like a rotten apple in the middle of a barrel of sound ones. It will rot every one around it. One man in the scattering business can scatter a great multitude. One sinner doeth much harm.

### A FEW WORDS TO PARENTS.

Fathers and mothers, are you gathering your children for Christ, or are you scattering them abroad? Your influence over your children is very strong. The child receives its first impressions from mother. Is the impression for Christ, or against him? It is a joyful day in the home after the children have been away for a long time, to all come together in a happy reunion, and it is a very sad thought to think that our children would ever be so badly scattered that they would never all be permitted to meet together. How sad is the thought that if the children are scattered away from Christ, they never will con-

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stitute an unbroken family in heaven. I once heard of a young man who tried to be an infidel, but he said there was one thing that prevented him, that was the prayers of his mother. Fathers and mothers, let your earnest prayers draw your children to Christ, and at the last day may they be among those to whom it will be said, "Come ye blessed of my father, inherit the kingdom prepared for you before the foundation of the world." Matt. 25.

Gathered by the power of love,  
To the bosom of a savior divine,  
May I a great gatherer prove  
Along the road of time.

## CHAPTER XV.

### GO AND SEE.

He sayest unto them how many loaves have ye? *Go and see*, and when they knew, they say, Five and two fishes. Mark 6: 38.

IN the narrative in which the text is found, there is an account of the fact that Christ on one particular occasion, left the city and went out into the wilderness. He had made such a wonderful impression upon those who had heard him, that a great multitude of men, women and children left their homes and business and followed him out into the wilderness, for no other purpose than to listen to the precious lessons that he taught them. The multitude was so

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much absorbed with his words that they tarried in the wilderness for quite awhile; so long that some of the disciples thought the multitude was getting hungry and needed something to eat. Some of them went to the Master and suggested to him to send the multitude away that they may go and procure bread for themselves and little ones. I want you to note the fact that Christ, when he was in the world, came in contact with those who thought they could give him good advice. They said to him, "Send the multitude away." Mark 6: 36. They need something to eat. He answered and said to them, "Give ye them to eat." And they say unto him, "Shall we go and buy two hundred pennies worth of bread and give them to eat?" Mark 6: 37. It seems that they were very inquisitive about the matter. You have commanded us to give them to eat and we haven't anything on hand, and how are we going to feed this vast multitude if we don't go out and buy it? The disciples were human beings and were looking at the proposition from a human standpoint. Christ made the inquiry, "How many loaves have ye?" Go and see before you go out to buy—go and see what you have on hand among yourselves; go and see. They went and found five loaves and two fish. In one statement, in one of the four evangelists' account of it they said, "But what are they among so many?" In the fourteenth chapter of Matthew, there is an account of the same event, and in the eighteenth verse he says, "Bring them hither to me." Go and see what you have, then bring it to me. Regardless of how few and small the loaves and fishes are, bring them hither

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to me. They were brought and laid at his feet, and he lifted up his eyes to heaven and blessed them, and as soon as he blessed them, they began to grow and multiply. He commenced breaking the loaves and fishes and handing to the disciples, and the disciples to the multitude, while they were all bountifully fed, and they gathered up of the fragments that remained twelve baskets full. Mark 6:43. More after they had all eat than they had before.

In this beautiful lesson we see a wonderful display of divine power, and we also see that human agency was brought into action. What was the human part of the transaction? It was to go and see what they had, and when they found it, bring to Christ; and the divine part was the power of Christ to multiply the loaves and fishes into a sufficient amount to feed the entire multitude, which was done upon that occasion. The lesson is very sublime and impressive, and brings to all of us the idea that we are to go and see what we have, and when we find it, bring it to Christ.

I want right here to make the remark that everything that is brought and laid at the feet of Jesus, multiplies and grows, and that which is not brought to Jesus dies and perishes away. The loaves and fishes away from Christ were very small; at the feet of Christ they came to be very large. Feeding the multitude with the five loaves and two fishes was a physical transaction, and shows that Christ has power to enlarge physical matter. How he does it, is not for us to know. Secret things belong unto the Lord our God. Deut. 29: 29. But he does it. It was

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a visible fact that he fed the multitude with the loaves and fishes, and while it was a visible and physical transaction, it is a type of a great spiritual truth.

We are out in the wilderness of this world, and the multitude around is hungry for the bread of life. The physical multitude was fed as the result of them bringing the loaves and fishes to him, and he blessed them and handed to the disciples and the disciples to the multitude. Through the agency of the disciples he fed them. In the same way the multitude, in a spiritual sense, is to be fed with the bread of eternal life, and in order to break to the multitude the bread of life, there is something for us to do and see. There are many scenes that we desire to see, and the last scene that we want to behold is heaven, with its gold-paved streets and jasper walls, and it will be a great disappointment to many of us if we should fail at last to go and see it. In order to be sure of the last grand scene, there are some things that we must go and see before we can view it.

It is said that a very eminent French physician and surgeon would say to a wounded patient, "You take a straight look at the wound and then look at me and believe that I have the ability to cure you," illustrating the fact that the first thing necessary is for a man to go and see the corruption of his unregenerated heart. It is doubtless a horrible object, but God sees it and we should see it. I once placed a microscope to my eye and looked at some water and could see all manner of reptiles, serpents, etc. With the microscope of the Holy Spirit we can see

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many things in our hearts that ought not to be, but we should go and see them in order to be enabled to look from our corrupt hearts to the only remedy, Christ upon the cross.

If we ever see heaven, we must first by an eye of faith see Christ on the cross, bleeding and dying for the sins of the world. Go and see him there, as he hangs suspended between two worlds, dying and making possible for man to go back up hill till he reaches the throne of everlasting bliss.

After we go and see Christ on the cross, there is something else we ought to go and see. After seeing Christ on the cross, we should go out over this sinful world and see how many we can feed with the bread of eternal life. Wonderful possibilities are before all who will see Christ on the cross. All attempts at breaking the bread of life without first going to the cross are failures. Go there and receive the inspiration of the cross, and then go out and see the perishing multitude around you, and break unto them the bread of eternal life. Go and see who needs your help. There are many in the multitude around us that need a kind word. Go and speak that word to-day. To-morrow may be too late. There is inspiration in a kind word that has given cheer and comfort in the battle of life, and many are hungering for the words they seldom ever hear.

KIND WORDS.—In proportion to what they cost, they yield a great dividend. In the life of the writer, there have been many dark and sad days, as I suppose there are in every life more or less. The road across the desert of time is sometimes down and sometimes

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up, seemingly more downs than ups. On one of the darkest days that I ever passed through, I chanced to meet an old man who seemed to comprehend the difficulty, and spoke hopefully, and assured me that some day, success would crown my effort. It was an inspiration then that helped me, and is still helping me, while I am trying with all my might to bring about the fulfillment of his prophecy, that some day I would succeed. Not only kind words, but kind acts are needed everywhere. We should daily be found going out to see who we can find that needs our help. When the fact was known in heaven that the inhabitants of this world were lost in consequence of sin, Christ, the only begotten Son of God, doubtless expressed a desire to go to the scene of the wreck for the purpose of rescuing every one; and he takes his departure from the palace and throne of heaven, and goes first to see Bethlehem's manger, and from the manger, as he advances in age and stature, he goes among the families of earth and becomes acquainted with them, in every condition that men are placed in. "He was a man of sorrows and acquainted with grief." Isa. 53: 3. He went to see and realized the sorrows that men and women had to endure in consequence of the fact that sin was in the world. He went to see it. He went where there was sickness, and by his power drove the disease away. He went to where the widow of Nain was pressed down with grief, like a cart under many sheaves, because the cold hand of death had torn from her embrace her only son, and took hold of the hand of the body of the dead son and caused life to come

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back to him, and the son was delivered to his mother again. He did not wait to be sent for. He went to see who needed his help. When the sisters and friends of Lazarus were weeping around the grave of their brother that had been dead four days. We see Jesus going there to mix his tears with theirs. It is said that "Jesus wept." St. John 11: 35. And while his sympathy was touched with their grief, and realizing that he possessed all power in heaven and in earth, he said to them, "Take ye away the stone." St. John 11: 39. They removed the stone and Jesus cried with a loud voice, "Lazarus, come forth," and he did come forth with life and vigor.

Jesus was always where he was needed most. There is not a condition connected with human life that he did not go and see while he was here on earth. He went out from the scene of his baptism into the wilderness, where he saw and realized every temptation that Satan ever brought against the human race. "He was in all points tempted as we are, yet without sin." Heb. 4: 15. He has seen and realized temptation in all forms. Christ has realized it all. After he had seen sin and temptation in all its forms, he went to see his cross, and experience the pain of the cross, in order to break the bread of eternal life to a lost world. He went up hill, bearing his cross, to keep the human race from going down hill to the bottomless pit of despair. From the cross his divinity saw his body placed in Joseph's new tomb, and saw down into the bottom of the cold grave where the bodies of men must go in consequence of sin. From the tomb on the third morning he arose triumphant

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over death, hell, and the grave, and went again to see his disciples, who were sorrowful in consequence of his crucifixion. He went to see them in their deep sorrow and spake words that brought joy to their bleeding hearts, and then went back to see the shining face of that Father that so loved the world that he gave his only begotten Son, that whosoever believeth in him should have everlasting life. St. John 3: 16.

Dear reader, do you want to go there and see him? I have heard a song that runs thus: "I want to go there, don't you?" I want to go and see the one that loved me to that extent that he came to see me in my sad state and died for my redemption. St. John the divine, in the twenty-first chapter of Revelation, gives a beautiful description of heaven, its jasper walls, golden streets, and gates of pearl. Do you want to go and see it? Job said, "With these eyes I shall see God." Jesus said, "Blessed are the pure in heart, for they shall see God." Matt. 5: 8. And not only will we see heaven and Jesus, but the redeemed of all ages will be there. That father and mother that used to kneel around the family altar and offer prayer for their children will be there. The faithful ministers who have carried the loaves and fishes and laid them at the feet of Jesus and caused the multitude to be fed, will be there. That sweet babe, lovely flower that bloomed and faded in the morning of life, will be there. Those who have eaten the bread of eternal life as it was handed to them by the disciples of Christ, will be there.

The crowning thought, how glorious it will be to meet some up there that we in some way have been

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the agents in their salvation! By the grace of God I want to go and see it all and look upon it through the golden day of eternity. Go and see.

Those mansions bright that Jesus did prepare  
For all who go and see the light,  
And his loving favor share,  
By seeing and doing what is right.

## CHAPTER XVI.

### THE DOWN-HILL OF SELFISHNESS.

How art thou fallen from heaven, O Lucifer, son of the morning. How art thou cut down to the ground which did weaken the nations. Isa. 14: 12.

For men shall be lovers of their own selves. 2 Tim. 3: 2.

THE first down hill move that we have an account of was when Lucifer, the son of the morning, fell from heaven. It was a dreadful fall, and one that jarred and weakened the nations. In the text the question is raised, How was it done? What was the cause of the fall? From the evidence at hand it seems that through some mysterious channel a spirit of selfishness got into the mind of Lucifer, and doubtless he wanted to dethrone God and be the king of the universe, and for that reason, in order for heaven to remain heaven, Lucifer had to be sent away, or else he would destroy heaven. His fall was very necessary, and God by his almighty power sent him down, never to return again.

Lucifer could not have his way in heaven and was

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cast down to hell, and there, in that dark abode, he plans his selfish designs to cause the downfall of the human race.

Selfishness caused Lucifer to fall, and it has been the cause of all the falls since the world began. When selfishness got control of the mind and heart of Lucifer a fall immediately followed, and along down the line of human history a spirit of selfishness has been the cause of great multitudes going down hill. Selfishness is a spirit of discontent that desires to possess power and control the creatures around it, and of all the principles that ever possessed the human soul it is the most miserable. Selfishness is the greatest monster in the universe. It is the enemy of God and man. It does an extensive business on a large scale among the nations of the earth. From what particular evil do we need to be delivered perhaps more than any other? The evil of selfishness. It is the great stumbling stone over which many stumble into perdition. Selfishness is a principle that craves its own ease and comfort, and delights in the downfall of others. A selfish principle in the human soul seems to realize that it is the center of all things, and that all things must conform to its desires. Selfishness is miserable within itself, and delights to make others miserable. It grumbles and growls because it is not happy, and mad because others are happy. I am indebted to Rev. J. D. ———, of Birmingham, Ala., for the following narrative, which illustrates very strongly what a spirit of selfishness will do for those possessed with it. It is as follows:

One hot day a man was working on a scaffold as

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a carpenter. He looked off near-by and saw a lot of hogs lying in their bed in the shade of a tree, and as he looked at the happy hogs, a spirit of selfishness got hold of him, and he contrasted his condition with that of the hogs. "Here I am having to work hard in this hot sunshine, and those hogs having such a good time." He was so enraged at the idea he called the dogs and set them on the hogs. One of the hogs ran against the foot of the ladder that he was on at the top and caused him to fall and break some of his limbs, and he was laid up several months unable to work. Selfishness caused him to fall from the top of the ladder to the ground, and in some way it never fails to produce disappointment and misery.

Selfishness has crippled a great many physically, mentally, morally and spiritually. Whenever it is allowed to exist it produces trouble. Selfishness displays itself in many forms. Very often it creeps into the hearts of men and women unawares. It is always seeking an entrance somewhere. When the spirit of selfishness had driven a man from the state of a sound mind down to the regions of insanity, where he dwelt among the tombs (Mark 5:3), Christ came along and cast the spirit out, and it was not willing to go out into space and be content to dwell there, but went into the swine and caused them to go headlong down hill into the sea, where they were choked.

Selfishness is always busy, and always causing trouble somewhere. When it was forced to leave heaven it came to earth and entered into many of earth's inhabitants. It is the great thorn in the flesh that only the grace of God can overcome. Selfishness

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confines men in a dark and smooty dungeon, and binds them with strong cords, and makes their feet fast in the stocks of sin and despair. Selfishness carries heavy weights that sink men in the deep waters of oblivion and shame. All of its efforts are displayed in self-aggrandizement. The aim and object of life should always be to make those around us happy and useful while traveling the road of time to eternity, and in order to do that we should study to crucify a principle of selfishness. Selfishness does not seek the happiness of others, but its own. In order for man and wife to enjoy the greatest amount of happiness that it is possible for mortals to possess in this mode of existence, each should study to make the other happy by sacrificing any selfish principle that may manifest itself. If they cannot realize before entering into the bonds of holy matrimony that they can sacrifice self for the happiness of their companion, it would be decidedly better to do like the young lady that I heard Rev. J. D. Lewis tell about in another story, which is as follows, as nigh as I can repeat it:

A young lady had consented to run away from home during the dark hours of night for the purpose of marrying the man she loved. She descended a ladder from an upper window to the ground, where she was met by her intended groom. They started to make their way to some one qualified to perform the ceremony, and she lovingly looked into his face and said to him, "You are going to be mighty good to me, aren't you? I have left my father and mother to go with you." He replied by saying, "Maybe I will and maybe I won't." They proceeded a few steps

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farther, and she suddenly remembered she had left her money in her room, and they both thought they must have the money. Selfishness is a dear lover of money. So they went back and he was to remain at the foot of the ladder while she ascended and went into her room. He waited for quite a while and she did not return. Finally he called to her and said, "My dear, are you not coming?" Her answer was, "Maybe I will and maybe I won't."

A wise conclusion on her part that if he was going to be selfish, and not study to be good to her, she would not go with him. Her example is worthy of imitation. Turn back before it is too late, and let the man possessed with a selfish principle wonder in the dark alone. "For men shall be lovers of their own selves." When men love themselves there is no room for them to love God or their fellow men. Man is constituted in a way that he cannot love two objects of opposite natures. If he loves himself supremely he cannot love God supremely. We serve what we love, and we cannot serve God and mammon. Matt. 6: 24. Which is equivalent to saying, ye cannot serve self and serve God. Self in a certain sense is mammon.

The longest down hill pull that has ever been made is when the motive power of the movement is selfishness. It led Lucifer from the palace of heaven down to the very lowest hell, and it has in all ages led men from that which is noble and true down to that which is vile and untrue. Selfishness demands that the objects around it fall down and worship it. Satan in the wilderness, when he tried to tempt Christ (and Satan was nothing more nor less than self),

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made a proposition that if Christ would fall down and worship him he would give him all the kingdoms of the world. Matt. 4:8, 9; but Christ said, "It is written, thou shalt worship the Lord thy God, and him only shalt thou serve." Matt. 4: 10. Man was created not to serve self, but to serve and worship God. When we love and worship self we worship the devil, and receive the reward of iniquity. When we worship and serve God we receive the reward of righteousness—joy and peace and also honor. "If any man serve me him will my Father honor." St. John 12:26.

The serving of self brings dishonor. It is something that is despised both in the eyes of God and man. It is an unholy principle that steals its way into the human mind and soul, like the worms in the trees that causes the leaves to wither and fade and timber to decay and become worthless. What is the supreme need in every human soul? It is to have self crucified and put out of the way, and to be filled with a spirit of an opposite nature, and that spirit is the spirit of Christ, without which we are none of him. Rom. 8:9. The spirit of Christ was purely a spirit of unselfishness, a spirit that did not seek his own will but the will of him that sent him. When he was ascending the hill of Calvary to be crucified he said, Not my will but thy will be done. Matt. 26:39.

Christ filled the highest mission that any man ever filled in this world, and accomplished the greatest things that were ever accomplished in consequence of the fact that he was destitute of any selfish principle. There are great possibilities lying before every man

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that will get self out of the way and be actuated by a principle of love for God and man. It is believed that when the apostle Paul used the language as found in Rom. 7:24, that he had reference to an ancient custom of chaining the living to the dead until they would be delivered from the awful stench by death coming to their relief. "O wretched man that I am, who shall deliver me from the body of this death." Many in this world are chained to the dead body of selfishness. They have learned from a sad experience that it has an awful stench, and are crying, Who shall deliver me from the body of this death. There is one who can and will deliver. There is one who can stand in the place where self has stood. Who is it? It is the Lord Jesus Christ. What is it that you and I need? We need the Christ life, and in order to realize the Christ life we need the self-life dethroned. Self, the strong man, needs to surrender the palace, to Christ the stronger man, who is able to keep it against all principalities and powers. Self is death, and a very great death, and Christ has come to deliver from so great a death. 2 Cor. 1:10.

To be wholly delivered from self will doubtless constitute part of the joy that awaits the blood-washed on the other shore. When sin got into the world it placed self upon the throne; it was the work of the devil. When Christ came he came to destroy the works of the devil. 1 John 3:8. The works of the devil were to establish self in the human soul, and the work of Christ was to dethrone the works of the devil and establish God in the human soul. Christ came to take away all that hinders man's progress and

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happiness, and place within him that which will make him happy and useful in time and eternity. Christ calls upon us to make a sacrifice, to give up that which is wrong. He does not require us to give up anything except that which is a hindrance to us. Oh, how we love self and our selfish desires, and how hard for us to surrender! The old reptile that we have fondled with so long and so often has placed its deadly fangs into the very vitals of the soul. But when we make the surrender, and receive something so much better than self, we are caused to leap for joy at the happy exchange—the self life for the Christ life. The self life is down hill. The Christ life is up hill. The self life is discontent and sorrow. The Christ life is joy and peace. The self life, except surrendered, means hell. The Christ life means heaven.

The happiest place in this world is where there is the smallest amount of selfishness, and the place where there is the greatest amount of misery and discontent is where selfishness reigns supreme. Away, away with it, thou disturber of the peace of mankind, and the greatest enemy of God. Self has been our chief enemy in this world. Let us all rejoice in the fact that in the place to which I hope we are tending there will be no selfishness there. Lucifer will not return to that place any more to disturb the joy of that celestial clime. In Rev. 21, we are told that there shall be no more death; No more sorrow nor crying. No more tears. The former things have passed away. No more of self, to disturb us while realizing that perfect joy that Christ will give to all those who give

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up self for his sake. To those who love him more than they love self or the things of this world,

Happy will be the day  
When self will be no more,  
Where the tears are wiped away,  
On the happy heavenly shore.

## CHAPTER XVII.

### THE ABUNDANT LIFE.

The thief cometh not, but for to steal, and to kill, and to destroy: I am come that they might have life, and that they might have it more abundantly. St. John 10: 10.

I NOW proceed to discuss two characters possessed with opposite natures. The first one mentioned in the text is a thief, and who is a thief? Any child can answer and say that it is a character that will secretly take that which does not belong to it. But in the sense that our Lord used the term it has special reference to false teachers and those who claim to be of Christ and are not. "All that ever came before me are thieves and robbers; but the sheep did not hear them." St. John 10:8. Before Christ came in the flesh there were those who came claiming to be Christ. They were thieves and robbers. All along the line of human events, thieves have been in the world, and among all the thieves theological thieves are the worst, and back of all of them is their great-grandfather—the father of all thieves. His name is Satan, or the devil. He is an old thief. He slipped into the Garden

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of Eden and caused our first parents to sin, while he stole from them the image of their creator and caused them to be driven from the beautiful Garden of Eden. The work of the thief has been going on ever since.

At this point I will ask you, my dear reader, have you lost anything? Where is the interest you once had in religious service? In the Bible? In heaven? If you find it missing, the thief has stolen it, for he came to steal, and not only to steal, but to kill and to destroy. When he stole from man the image of God in the Garden of Eden his next step was to kill and destroy the human race, which doubtless he would have done had it not been for the glorious fact that Christ came that the human race might have life. In the mind of the divine being Christ stood as a Lamb slain, that man might have life. The business of the thief was to steal, to kill, and destroy. The business of Christ was that we might have life.

Life is that mysterious principle that we call consciousness, and offspring of God himself, who is the fountain of all life. Life is a principle that is very dear to us, and something we do not wish to part with. The devil never told the truth but once, when he said, "All that a man hath will he give for his life." Job 2:4. That was not true in Job's case, but ordinarily men will give everything for their life. We close our eyes in sleep believing that we will awake again, but what kind of a sacrifice would we make before we would be willing to bid farewell to life, no more to look upon the objects around us? Horrible thought, the annihilation of life!

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I once heard a minister of the gospel preaching on the subject of life, say something that was very impressive. In substance he said that after he had tasted of the sweets of life, and realized what it was to live, he would endure endless punishment rather than part with that mysterious principle that we call life. While perhaps I do not fully agree with the brother, I am sure of one thing, that I would endure much suffering before I would consent to give up life. Christ came that we might have life, that we might have the life that we possess when we are born into the world, which is usually denominated natural life. Every human being possesses life as the result of the fact that Christ came that we might have it, and without the coming of Christ there would have been no life among men. The life that we possess when born into the world is the first important step to a more abundant life. There are, as I understand, three stages in life: first, the life that we possessed when we came into the world, and second, the life that is imparted to us through faith in him who came that we might have life, which is called eternal life, everlasting life. "He that believeth on the Son hath everlasting life." St. John 3:36. "For God so loved the world that he gave his only begotten Son, that whosoever believeth in him should not perish, but have everlasting life." St. John 3:16.

Everlasting life, a life that has no ending, which is something abundant in comparison with the first stage of life. With the strong desire that the most of us possess to hold on to life, to realize that we are in possession of everlasting life is something abundant.

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A life that will never end. We have the treasure of eternal life in earthen vessels. 2 Cor. 4:7. Christ came that we might have eternal life while here in this world, in earthen vessels, surrounded with many infirmities. Life eternal! Life! Wonderful principle, glorious possession! The gift of God through Jesus Christ our Lord. He came that we might have it. It is an experimental fact with many of us as we look out upon the works of nature around us that we would be happy in the possession of many material objects that come within the range of our vision. Some one will possibly read this article on the subject of the abundant life who has often been impressed with the fact that if "I were the lawful owner of some beautiful mansion in some town or city, oh, how happy I would be with the principle of life that I now possess." How often have we looked upon some beautiful farm and said, if it was only mine, how glad I would be.

While we crave the things of this world in order that life may be enjoyed on the highest plane possible, we are forced to realize that there is nothing in this sublinary world that will cause us to be perfectly happy. In this present mode of existence we have natural life, and can have eternal life in the midst of manifold sorrows and temptations, and through all the infirmities we cling to life with a strong grip. While we prize the objects around us, all are worthless without life. What would the whole world or the universe be to us without life to realize it? Absolutely nothing. With this idea I cannot find language that will fully pay a sufficient compliment to the fact of

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life. The mysterious principle of consciousness that God alone, who is the fountain of all life, can understand. It is something much to be appreciated while here in this world in the midst of temptation and sorrow. Life. Let us look upon it as a great blessing. When we view the subject from the proper standpoint our spirits ought to ascend in adoration and praise to him who has brought us into being and given us life at the expense of his Son coming into the world that we might have life and have it more abundantly.

The first state is what we have called natural life, and the second, eternal life. What will be the third and last stage? Eternal life in the glorified state, with all sorrow and infirmities removed. Will not that be abundant and glorious?

At this point I will ask the reader, What is your ideal heaven? All who believe in a future state of life have some kind of an ideal as to what it will be. Our ideal will doubtless be far below what we will realize in that blest abode, but nevertheless we all have an ideal heaven. I have mine and doubtless you have yours. My ideal heaven is an abundant life in a glorified state. What is it that keeps us from the full enjoyment of life in this present mode of existence? It is the sorrows and infirmities with which life is associated; but what will life be when all infirmity and sorrow has been removed? When sorrow has been turned into joy? St. John 16: 20. When there will be no more death, no more tears, but an abundant life. Life on a large scale. Nothing to mar our joy. All things congenial to the principle of life that we possess. Surely that will be abundant and surely that

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will be joyful. To bathe our weary souls forever in the pure river of the water of life that flows from the throne of God. Rev. 22. What kind of a river was it that John saw upon the Isle of Patmos? It was a pure river of the water of life. Where was its source and fountain? The throne of God. For what purpose did this beautiful and pure river flow? That those who had washed their robes and made them white in the blood of the lamb might drink forever and ever of the pure water of life that comes direct from the throne of God itself. A pure river, a broad river, a long river; room enough for every one to drink and bathe in its sparkling waters. On either side of the river there was the tree of life, that bare twelve manner of fruit, and from that great tree the redeemed soul could eat the fruit that would satisfy the soul's hunger, there to realize that precious promise that Jesus left on record when he said, "Blessed are they that do hunger and thirst after righteousness for they shall be filled." Matt. 5:6. As the saints of all ages walk up and down the banks of that pure river, they will hunger no more. They will thirst no more. Rev. 7:16. All their desires will be fully satisfied.

By way of illustration I want your attention to the fact that yonder is a little stream so small that we can step across it. It is making its way into a larger stream, and that larger stream is making its way into the waters of the great Mississippi, or some other great river; and all the rivers run into the sea. Ec. 1:7. Every little rivulet holds connection with the great ocean. When an infant is born into the world

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it seems to be a little, insignificant creature, but it has a little spark of life, and that life is linked on to the great fountain of life, which is God. That little spark of life begins to grow and expand, as it were, and it runs into a larger channel, and into another larger channel, and on and on, until finally it mingles with the water of that pure river that flows from and into the great sea of God's unbounded love. Such was the mission of Christ into this world that we might have life at the beginning on a small scale, and never to end on a large scale. The abundant life, the glorified life. Who can possess this life? Some one may be ready to raise the question, Is this life for every one or only for the few? Let him who came that we might have life answer the important question: "I am the living bread which came down from heaven: if any man eat of this bread he shall live forever, and the bread that I will give is my flesh, which I will give for the life of the world." St. John 6: 51. He gave his flesh for the life of the world. Again, in St. John 12: 47, he says, "And if any man hear my words and believe not, I judge not, for I came not to judge the world, but to save the world." To save the world. What does that mean? It means that he came that the world might have life and have it more abundantly. "And he is propitiation for our sins, and not for ours only, but for the sins of the whole world." 1 John 2: 2. Yes, he came that all might have life. "Then spake Jesus unto them again, saying, I am the light of the world: he that followeth me shall not walk in darkness, but shall have the light of life."

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St. John 8: 12. The light of life for those who follow him.

THE LAST SCENE.—The parting of the way. Christ has come that we might have life. He has come to give every one an offer of eternal life, and all those who receive eternal life will stand at the last day at his right hand, and those who reject him will stand at his left hand. To those on the right hand he will say, "Come, ye blessed of my Father, inherit the kingdom prepared for you from the foundation of the world." Matt. 25: 34. And to those on the left hand he will say, "Depart, ye cursed, into everlasting fire prepared for the devil and his angels." Matt. 25: 41. To the wicked it will be a long down hill into the bottomless pit. To the righteous it will be a long and delightful march up hill along by the river, ever approaching nearer the throne of the eternal God.

Reader, when Christ was in this world he went up and down hill giving gifts unto men. I pray that you may follow him in all the walks of life, and through eternity know what it is to enjoy the abundant life. "I am come that ye might have life and have it more abundantly."

Good bye, dear reader, till we meet  
In yon bright world above;  
To worship at Jesus' feet,  
With light, joy and love.

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## CHAPTER XVIII.

### WHAT THINK YE OF CHRIST?

Saying, What think ye of Christ? Whose Son is he? They say unto him, The Son of David.

THE human mind is continually thinking about something, and I now invite the attention of the reader to the thought under consideration, What think ye of Christ? Whose Son is he? Is he the Son of man, or is he the Son of God? I think he was both. God was his Father and the Virgin Mary was his mother. I think he was divine and also human. In the investigation of this very important subject, I wish to say that I have had some thoughts about Christ that I have never heard expressed by any one else, and now as the subject is thinking, I will endeavor to answer the question at least in part as to what I think of Christ, the greatest character in all the universe except his Father, who is God.

In order to unfold the thought that I want to bring out, I think somewhere in the past ages of eternity, God the all-wise Creator, existed all alone as the great self-existent being. In his great wisdom he saw proper to bring into existence his first born Son. His wisdom was displayed in the formation of that Son, and that Son I think was Christ. His body was God's ideal of a perfect body. When the body of Christ was formed it was the result of the concentration of divine wisdom into a perfect form. It was the body into which the wisdom and power of God was to be

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centralized. It was the body through which God made himself visible and comprehensible. In the first chapter of St. John, we are taught that in the beginning was the word, and the word was with God, and the word was God; and in the same chapter we are told that the word was made flesh and dwelt among us. St. John 1: 14. God was made flesh and dwelt among men. In the same connection we learn that he was in the world and the world was made by him. St. John 1: 10. He was the very embodiment of the power and wisdom of the universe. He existed with the Father before the world began. "And now, O Father, glorify thou me with thine own self with the glory which I had with thee before the foundation of the world." St. John 17: 5.

I think there came a time when God saw that it would be glorious to create a world for the dwelling place of his creatures that he would create in the likeness of himself and his Son. By the word of his power, the world was made. Reader, what do you think of such wonderful power—a power sufficient to create a world like the one upon which we dwell, and not only this world but all the worlds throughout the great domain of creation? What wonderful power with which he is possessed, infinite in its nature and character.

When the world was made, he proceeded to make man in his own image. And God said, "Let us make man in our image, after our likeness, and let them have dominion over the fish of the sea, and over the fowls of the air, and over the cattle, and over all the earth, and over every creeping thing that creepeth

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upon the earth." Gen. 1:26. Why did he say, let us make man? using the plural. I think it was because man was to be made both in the image of the Father and the Son. He was to be like the Son in the fact that his body was formed and fashioned after the form of the Son of God. He was like the divinity of Christ, which is God the Father, in point of purity, and like the humanity of Christ in point of form, I think Christ is the most perfect form in the universe, and I think that man's body was formed and fashioned after the body of Christ. Man in the beginning, was like the Father and like the Son. When man sinned he lost the image of purity, that is he became to be unlike God in that particular, but still retained in his body the form of the Son of God. My brother, do you realize that you live in a body that is fashioned after the body of Christ, the human body fearfully and wonderfully made, made after the perfect pattern, the Body of Christ. Such is what I think about it.

After taking this view of the subject, I think it opens the door to another great truth, one of the greatest with which the human race is connected—God's love for the world. Our love naturally goes out after those who are like our own offspring, and I think the same is true of God in his divine nature. His love went out after those who had been created in his own image and in the image of his Son, Jesus Christ, consequently, "God so loved the world that he gave his only begotten Son, that whosoever believeth in him should not perish but have everlasting life." St. John 3:16. He loved them because they

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were his own offspring, and Christ suffered and died that they might be restored back to the state from which they had fallen in consequence of sin. I think he suffered and died for no other reason only that he loved man, and was willing and did make a way for man to escape the penalty of sin which is death. I think he left his Father's throne and came down to the very lowest depths that sin had subjected man to, in order that man might return to his native home. I think he came down a long and rugged hill when he left the Palace of Heaven for Bethlehem's Manger, and as he went about doing good, giving gifts to men, he often went down into the very slums of iniquity and took by the hand those who had fallen and showed them the way up hill, back to the Paradise of God. I think while he moved among men, and to all appearance was a man, I also think he was a God, or rather I think he was the God, the creator and king of all worlds and the universe. I think he is King of Kings, and Lord of Lords. 1st Tim. 6: 15. I think he possessed all power in heaven and in earth, Matt. 28: 18, and as we behold his mighty power, both in the physical and spiritual universe around us, we are constrained to look upon him with awe and adoration, and exclaim to those around us, what think ye of Christ? Whose Son is he?

While we contemplate the different attributes of his nature, let us leave for a few moments the consideration of his power, and think something about his infinite wisdom, the wisdom of Christ, which is the wisdom of God. When we look upon the mighty orbs of nature, and behold each one moving in its

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legitimate sphere, without coming in contact one with the other, surely we cannot fail to think that behind it all is an infinite fountain of wisdom. I think the wisdom of Christ, or God, is the most wonderful theme the human mind ever dwelt upon. How deep and unsearchable are all his ways, and how wise are all his purposes. He has fully contemplated all the wants and necessities of all his creatures, and by his wisdom has made arrangements for all their needs to be supplied. His wisdom has placed in the soil, the nutriment for the production of food and raiment. In the mountains, he has placed the precious metals, the iron, the gold, the silver and precious diamonds. His wisdom has placed an abundance of water where man and beast can slake their raging thirst. His wisdom has created the light and formed the eye to behold it. The different organs of the bodies of all things that have life are the results of the wisdom of God in Christ Jesus our Lord.

Compared with what little any or all men know, how great and marvelous is the wisdom of God, as we see it through all the works of nature. The construction of the universe, from the largest orb to the smallest microbe, is a demonstration of the wisdom of Christ, God. His wisdom is great and his power is great, and there are other attributes of his nature as great as either of these.

In the next place let me ask, What do you think of the love of Christ? I think it is as boundless as the universe, and as deep and high as eternity can measure. As we try to reason upon the subject of the love of Christ, we find that it is deeper than the mind

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of mortals can penetrate. When we view him surrounded with the angels around his Father's throne in glory, and look from that sublimely beautiful palace down the long and rough hill to where sin and sorrow reigned, and see him as he bids farewell to all that is lovely and comes to the poor manger in Bethlehem for one purpose and one motive, and what was that? Because he loved the race that had been created by him and for him. Col. 1:16. Man was created for a noble purpose, to fill a very important sphere. When he transgressed God's love, he became disqualified to fill the place for which he was created, and the only one that was able and willing to make the sacrifice that would enable man to return back to the bosom of his Father again was Christ. His love was sufficient for the emergency. He came and took upon himself man's nature, sin excepted, he made himself familiar with man's sorrows and temptations. He was a man of sorrows, and acquainted with grief. Isaiah 53:3. He was in all points, tempted as we are, yet without sin. His love has been demonstrated by the sacrifice he has made. It is said that a mother will follow her wayward boy to the gallows, and there in the presence of a scoffing world press him to her bosom and say, "This is my beloved son." Can a woman forget her suckling child that she should not have compassion on the son of her womb. "Yea they may forget, yet will I not forget thee." Isaiah 49:15. A mother may forget, but Christ will not forget. He did not forget us in our lost estate. He came to our rescue. He opened the prison door.

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A touching and joyful story has been told to the effect that during the war between the states, a number of men were confined in prison, and had been there a long time, where they had been receiving cruel treatment, half starved and poorly clad. One day their ears were saluted with the sound of some sweet music, something they had not been in the habit of hearing. They inquired among themselves, What does that mean? Is it possible that this dungeon has been captured by our own army? The music approached nearer and nearer, until the prison doors flew open and they were invited to march out into liberty; the enemy captured and the former prisoners released. What a time of rejoicing that was when they were released by those who loved them!

When the inhabitants of this world were in the dark dungeon of sin, awaiting their awful doom, one night in the little city of Bethlehem, while the shepherds were watching their flocks by night, the heavens above them commenced pouring forth the sweetest strains of music that this world ever heard: Glory to God in the highest, peace on earth, and good will toward men. Luke 2: 14. Something had happened. Christ had landed in this world. His star in the East had happened. The long-expected deliverer had come. No wonder they had exclaimed, "Glory to God in the highest. Peace on earth and good will toward men." He had come to free men from sin and sorrow, and enable them to go from the low haunts of sin up the strait road that leads to the fountain of living waters, where the soul's desire will be fully satisfied. His love is of that nature and character that he always went

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about doing good to those who needed his help. Such was his character while on earth, and while he sits at the right hand of his Father in heaven, he is possessed with the same principle of love for a lost race. He is there sending his spirit into the hearts of the inhabitants of this world and beseeching them to come to him and find rest for their weary souls. Matt. 11:28.

I think from the evidence before me that he sends his spirit into every heart, and invites every one to come. See 1st Cor. 12:7. "But the manifestation of the spirit is given to every man to profit withal." I think that all are left without excuse. All are invited to come. Who do you think has accepted the invitation in the ages past? I think that Moses, Abraham, and all the prophets and apostles, and all saints in all ages, including our fathers and mothers, have been saved by him. I think he is the one great physician that never lost a case that was laid at his feet, the one that has been able to save to the uttermost, all that would come unto God by him. Heb. 7:25.

AN IMPORTANT QUESTION.—Reader, are you saved or unsaved? If you have been saved you realize that Christ saved you. If you are unsaved, do you think he will save you if you will come to him? While his power, wisdom and love is very great, in order to realize his saving power, one thing is necessary upon your part. "For he that cometh to God, must believe that he is and that he is a rewarder of them that diligently seek him." Heb. 11:6. The first part of the verse says, "But without faith it is impossible to

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please him." Do you have that degree of confidence that you will here and now trust him to save you? I am sure you think he has saved others. Do you think he will save you? What think ye of Christ? Whose Son is he?

I think he is the bright morning star,  
The Son of God's delight,  
Who did the door unbar  
By his wisdom, power, love and might.

## CHAPTER XIX.

### THE UP HILL FIGHT.

Fight the good fight of faith. Lay hold of eternal life. 1 Tim. 6: 12.

THE admonition of the text is to fight the good fight of faith. We are in a world where fighting has to be done, and there are two kinds, good fights and bad fights. When any man fights against the power and influence of sin, he is fighting the good fight, and when he is fighting against the good, and for the evil, he is making a bad fight. We are all in an army, on one side or the other, and fighting for one side or the other, good or bad. The powers of evil, from the early dawn of creation, down through all the ages, like an army with banners, has been arrayed against the human race. Inspiration informs us that the devil is going about, as a roaring lion, seeking whom he may devour. 1 Peter 5:8. Whom resist. Fight him.

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Contend against him. The main business of the life of Christians is to be engaged in fighting against the powers of darkness.

When any country is being invaded by enemies, the demand is for soldiers that will take up arms and fight, and do all in their power to repulse the enemy and drive him back. This world has been invaded by sin—a great army of evil influences, commanded by General Satan, who has been commander-in-chief of the hosts of darkness, ever since he fell from heaven in consequence of his pride. He with all of his host is fighting against God and the human race; and, in order to defeat him, a good fight must and can be made. How to make the good fight is the theme before us. The successful general in civil warfare is the one that studies to find out the movements of the enemy. Satan, or the devil, with his long experience, has many ways of trying to cripple and capture those whom he would delight to drag down to the bottomless pit of despair.

It is a fact, according to the history in the case, that before the great battle that was fought at New Orleans, La., between the Americans, commanded by General Andrew Jackson, and the British, commanded by General Pakenham, 1815, in which the Americans gained a great victory, that a short time before the battle, Gen. Pakenham sent a spy into the American fortifications whose business it was to spy out all the weak places in the American fortifications. After surveying them carefully, he went back and reported to Pakenham that certain points were weak, and the general made arrangements to attack what he was

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told to be weak points, and to his great dismay and defeat, he found them to be the strong points. Just before the battle, Gen. Jackson examined the fortifications and found all the weak points and put his men to work and made them the strongest points; consequently, when the enemy attacked them, they were slain by the thousands. The British were defeated and the Americans gained a great victory. So it will be with us while fighting the battle in which all are engaged. If we will examine and find our weak points, and by the grace of God make them the strongest points, we will not fail to fight a good fight.

In order to fight the good fight of faith, it is indispensably necessary to have strong faith in the commanding general, and strictly to obey orders. An army that will not obey the general commanding will be defeated. There are two generals in the great spiritual war. One is General Satan, commanding the army that is uniformed with the black robes of sin and iniquity, the other General is the Lord Jesus Christ, commanding the army of the saints in all ages, uniformed with the garments of righteousness, cleaned and made white in the blood that flowed from his side as he hung on the cross of Calvary, and died for the sins of the whole world by tasting death for every man. Heb. 2:9. All along the line of human history, the two armies, commanded by the two generals, have been fighting and will continue to fight, until Satan and his army are defeated and driven away into outer darkness, never to return.

The first battle with Satan was in the Garden of Eden, where Satan lied to Adam and caused him to

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sin, and placed upon him the dark robe of sin and disobedience. Adam lost the victory because he fought in his own strength. It was a bad fight that he made. As God the Father looked upon the scene, he made a promise that the seed of the woman should bruise the serpent's head. Gen. 3:15. Christ, the second Adam, volunteered his service to enter the fight and capture from Satan the prisoners he had taken. He takes his stand, the fight is on, and Satan is made to realize that he is not dealing with a man but with God—with one stronger than himself. Christ, in the wilderness of temptation spake to him and told him to get behind him, and he moved, showing the supreme power of Christ. It was a good fight that he fought with him who had once gained a victory over man.

When our country and our homes are invaded, and we feel our weakness and realize that we are not able to make a successful fight, we desire the assistance of some power that can fight successfully in our behalf. Christ made a good fight for this world when he unrobed himself of the shining pearls of glory and uniformed himself in the robe of humanity and came to the bloody battlefield of Mt. Calvary, where he made the fight of all ages and captured from Satan the prisoners that he had bound in the dark castle of doubt and despair, and led them out into the glorious sunlight of love and liberty. Glorious fight and glorious victory that Christ achieved for man! and glorious to realize that through him we can fight the good fight and win the victory.

What kind of a fight are we to make? The good fight of faith. Faith is the ammunition that assures

the victory. Faith in Christ as the great Captain-General of our salvation. The soldier that does not have full confidence in the general that is in command will not make a good fight; but when we have strong faith in him as our great leader the victory is assured. Christ has never made an unsuccessful fight, and none of his disciples have ever made an unsuccessful fight when they looked to him and to him alone for help. The enemy has never been sufficiently fortified to hold the field when the soldiers of the cross approached under the banner of an unwavering faith, and fired the bullets of truth by the motive power of the Holy Spirit, like the stone from the brook from the sling of David, which entered the forehead of Goliath (1 Sam. 17:49), and caused him to fall dead upon the ground. David fought a good fight and killed Goliath because he met him in the name of the living God. 1 Sam. 17:45.

The race is not to the swift nor the battle to the strong. Ec. 9:11. The race is not won by being swift in our own conceit, nor the success of the battle because we feel that we are strong. "But our sufficiency is of God." 2 Cor. 3:5. When God is with us we cannot lose the victory, we cannot fail to make a good fight. There is not to be found one case upon record where a bad fight was made when, like David when fighting Goliath, they fought in the name of the living God. The few can succeed against the many when Christ is the commanding General, and the soldiers obeying orders.

What causes men to fight in war? There are always some things that prompt men to fight. The love of

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country. The love of home. The love of life and liberty. Such is what men fight for in a physical sense. In the spiritual warfare what are we fighting for? *For eternal life.* Fight the good fight of faith, lay hold of eternal life. When men are fighting they are fighting for life to themselves and friends, and for death to their enemies. Satan, as he marches with his army, is desiring the eternal death of the saints, and to that end he fires his poisoned arrows with all his might. The saints are fighting for eternal life. Hence the command, "Lay hold of eternal life," and eternal life means joy and peace, and finally means heaven, the mansions of bliss. Let me ask, Is it worth fighting for? Is it worth contending for? Are there any dangers we cannot afford to face in order to obtain the victory? Surely there are none.

When soldiers return from the war, having made a great sacrifice for their country and friends, and have fought a good fight, they receive great honor and a rich reward. Those who fight a good fight in the army of the Lord will at the end receive a crown of unfading glory in the bright mansions of joy around the throne above. All who have fought in the glorious war will through eternity receive a pension from the hand of him who is the giver of every good and perfect gift. Abraham fought a good fight when he marched three days' journey from his home to Mt. Moriah, and laid his only son upon the altar. He will receive his pension. Moses fought a good fight as the commander of the children of Israel, to lead them from the land of Egypt to Canaan, and his reward will be great. The Lord's prophets of olden

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times were good fighters. They fought many hard battles with sin, and now they realize that they have eternal life as the reward for the sacrifice they made. The apostles of our Lord were fighters of the purest type. They met the enemy face to face and turned him back by their prayers and faith. Before our Lord ascended back to heaven he assembled his little army of disciples together and gave instruction about the enemy they were to fight, and what would be necessary for them to possess in order to gain the victory in every battle. He told them to go to Jerusalem and tarry until they were endowed with power from on high. Luke 24:49.

When an army goes out to battle it is very important that they are properly equipped for the conflict. Their powder should be dry and their guns in good order. In spiritual warfare there is one essential qualification, and that is to be filled with the Holy Spirit. In obedience to the Lord's command they went and tarried at Jerusalem until they were filled with the Holy Spirit, and then on the day of Pentecost an army of one hundred and twenty moved upon a great multitude, some from every nation under heaven, and there they fought a great battle and gained a great victory for Christ and his cause. Three thousand under one discourse were captured and joined the army of the Lord. It was a great fight for truth. The armies of the aliens were put to flight (Heb. 11:34), by the soldiers of the cross, as they fought by the inspiration of the Holy Spirit. Two soldiers in the town of Philippi, armed with the spirit of truth, went about preaching Jesus to the people. For that offense they

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were arrested and placed in prison, even into the inner prison, and their feet made fast in the stocks (Acts 16: 24, 25), and at midnight Paul and Silas prayed and sang praises to God, and the foundation of the prison began to shake; the prison doors flew open, and every man's hands were loosed, and Paul and Silas were liberated. The jailer, realizing that it was the power of God, came in trembling and fell down before Paul and Silas and said, "Sirs, what must I do to be saved?" Acts 16: 30. And the prompt reply was, Believe on the Lord Jesus Christ and thou shalt be saved and thy house. 31st verse. It was a fight between some of God's servants and the servants of his enemies. They had used the sword of the Spirit, directed by prayer and song. The enemy was put to flight. The jailer and his household were captured and converted to Christianity and Paul and Silas allowed to go free. It was a great victory as the result of a great fight.

The martyrs in the days of great persecution fought some great battles and achieved some great victories. While many of them sealed their faith with their life blood, they gained many great victories for truth and righteousness. Their lives to-day are living epistles, known and read of all men, and they stand upon the pages of history as the greatest heroes of all the ages, because the weapons of their warfare were not carnal but spiritual, to the pulling down of the strongholds of Satan. Down through all the ages God's people have had many hard battles, and have always been successful when they used the spiritual weapons. The spiritual weapons have led them up hill where the

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sword of the Spirit has shone brightly, as the instrument that has been used in slaying the enemy.

After the apostle Paul had fought many hard battles, and when he realized that the end of his earthly career was nigh at hand, he looked back over the road he had traveled and exclaimed triumphantly, "I have fought a good fight, I have finished my course, I have kept the faith. Henceforth there is laid up for me a crown of righteousness which the Lord, the righteous Judge, shall give me at that day; and not to me only but unto all them also that love his appearing." 2 Tim. 4:7. All who fight bravely in the army of the Lord will in the end receive a crown of righteousness that will never fade away.

When soldiers have fought bravely for the defense of their country, in old age they are pensioned and rewarded with a soldier's home. Those who fight under the banner of the cross, when the war is over, will go to dwell with Jesus, their commander, in those mansions that he has prepared for them that love him. "I go to prepare a place for you." St. John 14:2.

"Fight on, my soul, till death  
Shall bring thee to thy God;  
He'll take thee at thy parting breath,  
Up to his blest abode."

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## CHAPTER XX.

### THE FIRST STEP DOWN HILL AND THE FIRST ONE UP HILL

And as he reasoned of righteousness and temperance and judgment to come, Felix trembled and answered, Go thy way, for this time. When I have a convenient season I will call for thee. Acts 24: 25.

But seek ye first the kingdom of God and his righteousness, and all these things shall be added unto you. Matt. 6: 33.

WHEN anyone makes the last fatal step down hill then he will step out into darkness and despair, but it will be impossible to take that last step if we will be careful not to take the first one. The most fatal step of the many on the down hill route is the first one. Therefore it is very important to be careful not to take the one that makes it possible to take the last. In this discourse I want to see what it is that causes many to make the first and awful step. In the life and conduct of Felix, in the days of the apostle Paul, the secret of the matter has been brought to light. Under the influence of Paul's preaching and wooing influence of the Holy Spirit, Felix was made to realize his condition to that extent that he trembled, but instead of yielding to the influence that was brought to bear upon him, he said, "Go thy way for this time; I am convinced that it is best to be a Christian, but I am not ready just now; at a more convenient season I will call for thee." Here he made the fatal step by resisting the power and influence of divine truth, and every one that has ever made the last downward step

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has reached it by making the same mistake that Felix did. Millions of the human race have made the step under the delusion of that, Some time, but not now. Satan argues with the enlightened soul, as he did with Felix, and says that there will be a more convenient season. Things are not all ready now. Wait, wait. While the language of inspiration says, "Behold, now is the accepted time; behold, now is the day of salvation." 2 Cor. 6:2. "Wherefore, as the Holy Ghost saith, To-day if ye hear his voice harden not your hearts as in the provocation in the day of temptation in the wilderness." Heb. 3:7, 8. Satan says, wait, but God says, now. When any one is enlightened by divine truth, and they refuse to obey, is when they make the first down hill step, that makes it easier to make the last one. It has been said to the effect that Satan once called his servants together and offered some kind of a reward to the one that would suggest the most successful plan by which he might pull the human race down hill into the bottomless pit of despair. When they came together and the house called to order with Satan himself in the chair, he called upon them to submit their plans. The first one arose and said, My plan is to go to Scotland, to the place where Christianity has a strong hold, and preach infidelity. Tell them that Christianity is all a delusion. But Satan shook his head and said, That will not do. You can't make a Scotchman believe that. They are not fools, and it is the fools that have said there is no God. Psalms 53:1. The next one was called upon and he submitted a plan, but Satan said, I have tried, and that will not do. After several plans had been

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submitted, and had all failed to meet the approval of his majesty, one who had been an attentive listener arose and submitted his plan, which is as follows: Go and tell them that Christianity is true, but there is plenty of time—not necessary to be in a hurry. Tell all the young people to wait for a more convenient season, wait until they enjoy the pleasures of sin; and Satan smiled and said, That will do, the prize is yours. Tell them to wait. The meeting adjourned after Satan has enjoined them to go and tell them that there is plenty of time. That has been his message in all ages and by it he has been successful in causing man to make the first downward step by getting them to refuse to take the first upward step.

The last step up hill will be to step from the top of the hill that has been reached at the end of the strait and narrow path on to the gold-paved streets of the New Jerusalem in the Paradise of God. Doubtless we all desire to make that delightful step, and in order to be sure that we make it, it is indispensably necessary to make the first one and what is the first one? Let our Lord answer the question: "Seek ye first the kingdom of God and his righteousness, and all these things shall be added unto you. Let the first transaction be to seek and obtain the kingdom of God. It should never be a secondary matter, but should always be first. The first step in life after reaching the time of accountability should be to seek the kingdom of God. It is according to the divine plan, both under the old dispensation and under the new, that God and his kingdom should be first. When Moses was called to leave the multitude and ascend up into the mount

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to receive the law of the ten commandments, as recorded in the twentieth chapter of Exodus, the first commandment comes from Mt. Sinai, Thou shalt have no other gods before me. Ex. 20: 3. What does that mean? It means that we should love the Lord our God with all the heart. That he should be uppermost in our affections. First in all the transactions of life.

The first and all-important act which will enable up to make the last happy step is to seek and obtain first the kingdom of God and his righteousness. The question may arise as to what is the kingdom of God. In order to reach a correct conclusion at this point, let the words of inspiration lead us in our investigation of the subject. I have seen a little instrument called a lens, or sun-glass, by the use of which light can be focalized till it will produce fire. When we want light upon any particular truth in the Bible, if we will focalize and collate all the texts bearing upon the subject, it will not fail to burn the truth down into our hearts until we understand its true meaning. "And when he was demanded of the Pharisees when the kingdom of God should come, he answered them and said, the kingdom of God cometh not with observation; neither shall they say, lo here, or lo there; for behold the kingdom of God is within you." Luke 17: 20, 21. The kingdom of God in the sense that our Lord would have us understand it was a principle that we can have within us. "Behold, the kingdom of God is within you." It is synonymous with the idea of truth, love, light. The spirit of Christ religion. Seek that first, make it the first step. In Rom. 14: 17, inspiration speaks by the mouth of the apostle Paul,

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and says, "For the kingdom of God is not meat and drink; but righteousness and peace and joy in the Holy Ghost," which agrees exactly with the statements from the lips of our Lord in the quotation already given, that the kingdom of God is righteousness and peace and joy in the Holy Ghost, something that we can have within us, and the supreme need of every soul is to seek and obtain it first. A correct definition, as I understand, is to seek first, to be right at heart, without which it will be impossible to make the last successful step, into that city that is on an hill and its light cannot be hid.

When we want to see the cause of the first step down hill that some have taken, we can look into the Bible and see it, and when we want to see the cause of the first up hill step, we find it in the Bible. When our Lord was in this world there was a rich young man came to him and said, "Good Master, what good thing must I do to inherit eternal life?" Matt. 19: 16. The Master narrated to him the commandments, and he said, "All these things have I kept from my youth up." Doubtless he had in a formal way, and he inquired, What lack I yet. Jesus said unto him, "If thou wilt be perfect, go and sell that thou hast and give to the poor, and thou shalt have treasure in heaven, and come and follow me." Matt. 19: 20, 21. But when the young man heard that saying he went away sorrowful, for he had great possessions. Twenty-second verse. When the fact was revealed to him that in order to have eternal life he must give up his great possessions he turned away sorrowful. He was making his great possessions first, and when the

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truth was revealed to him by his actions he said, If I have to give up my great possessions I will turn my back upon Christ and go sorrowfully down hill and risk the results at the end; and as we have no account that he ever came back to Christ, we fear he is still going on down because he would not make the first step and make the kingdom of God first by giving up his great possession. There are a great many as I believe who like the young man, they are inquiring what good thing must I do to inherit eternal life, and when the fact is made known that in order to obtain eternal life, they must give up their possessions, they say by their acts, No; I will not do it, and the first and fatal step down hill has been taken.

The possession of eternal life is the one great desire of the soul. It is all that the soul needs, and we have to be willing to give up all to obtain it; and when we receive it, everything else will come to us as a natural result. "And all these things shall be added unto you." The possession of the Kingdom of God insures us of the necessities of life. In confirmation of this truth, David has said "That he was once young but now I am old and have seen an end of many things, but one thing I have never seen, the righteous forsaken, or his seed begging bread." Psalms 37:25. Those in possession of the Kingdom of God, may not be millionaires as appertaining to things of this world, but they do not have to beg bread. Their wants will be supplied. I have seen during my life, many tramping their way through this world begging bread, but I don't think I have ever seen one that gives satis-

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factory evidence of having in their possession the kingdom of God.

It is almost a universal desire with parents that their children make a success in this present mode of existence, but what awful mistakes many of them make when they both by precept and example, teach their children that the first important step in life is to lay up treasures upon earth where moth and rust doth corrupt, and thieves break through and steal, instead of laying up treasures in heaven. Matt. 6: 19, 20. Laying up treasures upon earth to the neglect of laying up treasures in heaven is stepping downward. While laying up treasures in heaven is stepping upward, the first step and last step, how important it is that the first step is properly made. Many of our fellow creatures seem to be so exceedingly busy with the affairs of this world that they have no time for anything else. I believe that in a preceding chapter, I have already called attention to the conduct of Mary and Martha when Christ visited their home. The conduct of Martha was down hill, while Mary's was up hill. Will you, dear reader, imagine with me that you see Martha with an excited countenance with a dish rag in her hand as she comes into the presence of the Master when Mary was down at his feet ready to receive and eat of that bread that came down from heaven. Martha is stepping for the world and Mary for Christ. Martha is rebuked and Mary complimented. Let us gaze upon the scene until we, like Mary, fall at the Master's feet and dwell there through our earthly career, and step across the Jordan of death, and march up hill to the

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gate of that bright city whose maker and builder is God. Heb. 11:10.

There is perhaps some event connected with every life that is more impressive than any other. There are especially three important days connected with human existence. The day of birth, the day of choice between good and evil, and the day of death or departure from this to another mode of existence. We should prize the day of our birth, because it gives to us the privilege of a useful existence that will never end. The day of choice, provided the choice is a step in the right direction, is a day never to be forgotten in time or in eternity, as that determines what the last step will be. Before I reach the final conclusion, dear reader, I want to impress you with the importance of making the first and great step in the right direction and at last realize through eternity the wisdom of your choice when you surrendered all and joyfully followed him who said, "But seek ye first the kingdom of God and his righteousness, and all these things shall be added unto you."

Make the step while he calls to-day,  
Now is the accepted time;  
Do not, like Felix, turn away,  
But say, Dear Lord, I am thine.

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### CHAPTER XXI.

#### THE CALM AFTER THE STORM.

And he arose and rebuked the wind and said unto the sea, Peace, be still; and the wind ceased and there was a great calm. Mark 4: 39.

IN the paragraph of which our text is a part, Jesus sayeth unto his disciples, Let us pass over to the other side. Mark 4: 35. There was a ship on one side of the sea getting ready to pass over. The disciples of Christ were in the ship, and they took Christ in to accompany them across to the other side. "And when they had sent away the multitude, they took him even as he was in the ship, and there were also with him other little ships." Mark 4: 36. While the scene before us is real in every particular, it is also typical of a great and wonderful fact. The voyage across the sea is a type of the fact that we are all moving from the shore of time, to the never-ending shore of eternity. Among the ships that were to sail on the bosom of the sea, there was one that was seaworthy, and in that one the disciples entered and they took Christ aboard. "And they took him even as he was in the ship, and there were also with him other little ships." There is a deep and sublime meaning connected with the fact that in company with the ship that Christ was in, there were also other little ships. The one that Christ and his disciples were in, was the one that is typical of the ship of truth and righteousness, that the saints in all ages have traveled in from the

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shores of time to the shores of eternity; and Christ was in that ship. The other little ships, while they were real little crafts were not sufficiently strong to make a successful voyage across the sea. The whole human race is passing from one side to the other from time to eternity, and all move out from the shore of time in some kind of a ship. On the way the storm arose. The wind commenced blowing vehemently, and the waves were rolling high. The disciples were in trouble. Christ was in the hinder part on the ship, asleep on a pillow, and they awoke him and said unto him, Carest thou not that we perish? Mark 4:38. And he arose and rebuked the wind and said unto the sea, Peace, be still; and there was a great calm. It was a great demonstration of power that Christ exercised over the wind and sea. The ship was saved and the passengers saved. But the little ships that started with them, where were they? We have no account that they ever landed on the far away shore. The evidence is that in the storm they went down to the bottom of the sea never to rise again.

The ship that Christ and his disciples were in, represented the old ship of Zion that, as the poet expresses it, has landed many thousands and can land as many more. And the little ships are typical of these little leaky crafts that infidels, skeptics, moralists, self-righteous ones, and many others, start to travel in from time to eternity, and while out at sea they encounter the storm; and in the midst of their extreme danger they are caused to realize the sad, sad fact that Christ is not in the ship. They failed to invite him to come aboard before they started. In the first place, they

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got aboard the wrong ship. Christ does not travel in the ship of skepticism, and then those in the midst of the storm realize their imminent danger. No Christ in the ship! None possessing the power to calm the storm! The supreme need of every human being while crossing the sea of time is to have Christ in the vessel with them. He is the only one that can speak to the winds and waves of the sea and cause them to obey him.

Somewhere in the history of the voyage the storm is sure to come. When the ships started from the shore the sea was calm and the sky clear, and for a time all was delightful. But after awhile the clouds commenced gathering, the lightning began to flash and the thunder to roar, and the waves of the sea commenced rolling high—strongly typical of the fact that during the voyage over the rough sea of time, notwithstanding we start out when all is calm and serene, sometimes before we reach the middle of the journey affliction comes, poverty comes, persecution comes, and death comes into our homes and lays his cold hand upon some loved one, and under such circumstances we are made to realize that the waves of sorrow are rolling very high. How sublimely joyful when in such a storm to go down into the secret chamber of the heart, like the disciples who went into the hinder part of the ship, and find that we have Christ with us who is willing and able to speak to the rolling billows and produce a great calm. How can any one consent to start in any other ship except the one that Christ is in? While possessed with worldly ambition and pride, and while the storm is not raging, men con-

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sent to start across in some very small little ships, only to realize when too late that they will go down hill to the bottom while the grand old ship of Zion will sail on through the raging billows until she lands all the crew safely in the harbor of eternal bliss.

When the ship was ready to sail Christ was in it. They had taken him in. I want at this point to ask you, dear reader, are you in the ship that Christ is in? Do you feel that he is near to you in time of danger? Is he down in the hinder part of the ship? If you can realize that he is near you, you are safe. Your ship will not be capsized. The same Christ that arose and rebuked the winds and commanded, saying, "Peace, be still," will speak to the waves of trouble around you and all will be calm. The power of Christ was sufficient for the occasion and will be for every occasion. The winds and waves will never be so strong that his power cannot calm them. Our temptations and troubles will never be so great but his grace will be fully sufficient to overcome them. "My grace is sufficient for you." 2 Cor. 2:9. "I will not fail nor forsake thee." Josh. 1:5. Christ will not in the midst of the storm forsake those who travel with him from time to eternity, and the more fiercely the storm rages the more watchful he will be over us, until by his divine power he produces the calm around us.

Let us realize how important it is in the midst of the storms on the sea of time to be in company with one who is the possessor of all power in heaven and in earth, with the one who is the mediator between God and men, the man Christ Jesus. 1 Tim. 2:5. With one hand he has hold of the throne of God, and to

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him has been committed all power in heaven and in earth. Matt. 28:18. With the other hand he controls the affairs of earth. He guides the ship through all the dangers and protects his servants from all harm. None can afford to travel without him.

At many railroad ticket offices throughout our country we are reminded that before boarding the train it would be wise to purchase an accident policy. Before crossing the sea an accident policy is all right for the benefit of loved ones left behind, and before starting across the sea of time all should see to it that they have an accident policy in the strongest company in the universe, composed of the Father, Son and Holy Ghost. A policy in the company named insures the accident not to happen. An earthly company proposes to pay if it does happen. The heavenly company insures it not to happen. The ship is insured to pass through the storm safe and that none of the passengers will be thrown overboard. "I am the door; by me if any man enter in he shall be saved and shall go in and out and find pasture."

When any man enters into Christ he goes in at the right door. He is in the seaworthy ship that will at last land him safe over in the promised land. If any man enters in he shall be saved. When they started across the sea with Christ in the ship it was certain that they would go through the storm safely. Why do so many seem to sink along the way? As I believe, because Christ is not in the vessel, Christ is not in the heart. An accident policy costs money, such as we take out to travel the railroads. The policy that Christ offers is free, without money and without price.

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“Ho, every one that thirsteth, come ye to the waters, and he that hath no money, come ye; buy and eat; yea come buy wine and milk, without money and without price.” Isa. 55: 1. It is without any money consideration, and all are invited to come and take passage on the ship whose captain is Jesus and whose destination is the haven of eternal rest.

Don't you want to go on such a grand and safe vessel? The fare is the very best quality. The bread is the bread of eternal life. The meat is to do the will of the Captain. The water is that pure water of life that is drawn from the great river of life that flows from the throne of God. The passengers all love the Captain and one another. The power that moves this grand old ship is the power that belongs to him who possesses all power, and it will move on against current up hill until the Captain will announce, Prepare to step off, we are in sight of heaven.

Once upon a time I heard a story related. A ship had made its way through the waters of the Gulf of Mexico bound for Galveston, Texas. Many passengers were aboard who had relatives and loved ones in Galveston. As the ship moved on through the waves the captain stood upon the deck to get a glimpse of the city, and finally the city appeared in view, and the captain cried out in the hearing of all the passengers, “Galveston, Galveston,” and immediately there was great emotion and joy on the ship. Many were out on deck with magnifying glasses trying to see those who were waiting for them on the shore. As the ship moved a great shout arose on the vessel and on the

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shore, inspired with the truth that loved ones who had long been separated would meet again. When the ship landed there was a great scene of rejoicing.

I heard the above story related by Rev. Joseph Pope, of Denmark, Tenn., more than forty years ago, and he was on board the ship and an eye-witness to the scene described. It forcibly illustrates the fact that those on board the old ship of Zion have many loved ones who have gone on before and are watching from the battlements of heaven for the old ship that landed them, to land with those whom they left long ago on the shores of time. The saints of all ages who have left the shores of time on the safe old ship are there waiting for us. Abraham, Isaac, and Jacob are there. The prophets are there. The apostles are there. The martyrs are there. Our fathers and mothers who taught us to kneel at the family altar in childhood and taught our feet the road to the house of God are there. Those in the associations of life who took us by the hand and pointed our drooping spirits to the cross of Calvary where we received the remission of sins and a free ticket to enter the ship will be there. A great company that no man can number is over there, waiting for the ship to land. A greater company on the shore than there is on the ship. When the landing is made those on board will realize that the winds and waves have been rebuked, and they have entered a great calm that will last forever. No more winds of affliction and waves of sorrow. No more tears. No more death and sad farewells. Our mourning turned into joy. The soul's desire satisfied in the

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never-ending calm of eternity. "And he arose and rebuked the winds and said unto the sea, Peace, be still, and there was a great calm."

Is Christ in the ship with you,  
As on the sea you move?  
To his command be true,  
And share his boundless love.

*THE END.*

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